Chaps 23 & 24 Summary

Paul before Ananias & the Sanhedrin. He appeals to the Pharisees.

Conspiracy of the Jews to kill Paul.

Paul's hurried journey to Caesarea to escape the plot & be tried by Felix the Roman governor.

Paul before Felix is accused by Ananias & makes an attempt at self defence & is allowed a certain amount of freedom.

Felix hears Paul again, keeps him under observation for two years until Festus succeeded him.

23 - 24 23

Pauls first speech

1) The History of Israel traced up to David.
2) Jesus of the seed of David was crucified and rose again and they are witnesses
3) The Messianic prophesies refering to resurection cannot refer to David but must refer to Jesus whose body saw no corruption.
4) the solemn warning to give heed to these things.

THE ELLIS LLWYD JONES HALL

THE ACTS OF THE APOSTLES

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THE ACTS OF THE APOSTLES

THE REVISED VERSION

EDITED WITH INTRODUCTION AND NOTES FOR THE USE OF SCHOOLS

BY THE RIGHT REV.

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PREFACE BY THE GENERAL EDITOR FOR THE NEW TESTAMENT.

THE Revised Version has to some extent superseded the need of annotation on the books of the New Testament, so far as the meaning of words and phrases is concerned. But the present Edition will, it is hoped, serve a good purpose in drawing the attention of young scholars to the importance of some of the changes made in that Version.

Another aim is to present in a clear and intelligible form the best and most approved results of recent theological work on these books.

The General Editor takes this opportunity of noting that, as in *The Cambridge Bible for Schools*, each writer is responsible for the interpretation of particular passages, or for the opinion expressed on any point of doctrine. His own part is that of careful supervision and occasional suggestion.

ARTHUR CARR.

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INTRODUCTION.

I. The History of the Book.

Whether the original title be 'Acts' or 'Acts of Apostles,' or 'Acts of the Apostles,' it is certainly inadequate as a description of the contents. The book is, in fact, the story of the Revelation of the Holy Spirit as a Personal force in the world, following on the revelation of Christ in the Gospels. Hence some such title as 'The Acts of the Holy Spirit' has been well suggested.

The nature of the book was such that, though neither claiming to be written by an Apostle, nor to contain the 'Words of the Lord,' the early Church had no hesitation in giving it a place in the Canon of Scripture; if any other warrant were needed, its connection with the third Gospel would supply it. The importance of its place in the Canon is best realised when we try to imagine the New Testament without The Acts. How difficult would it be to understand the new era of the Holy Spirit, if the story of Pentecost were hidden from us. How obscure would be the steps by which the Gentiles received their first share in the Gospel without the opening chapters of The Acts. How unintelligible would be the Epistles of St Paul if we had no record of his personal history outside that which they themselves contain[1].

[1] The evidence of Irenaeus, Tertullian, Clement of Alexandria and the Muratorian Fragment, makes it plain that the book was accepted as a canonical work written by St Luke, in

Many modern critics, however, have felt themselves obliged to treat The Acts as unhistorical, and so, practically, to construct anew the history of the early Church out of the materials which the other New Testament writings, such as are judged by them genuine, may supply. This is largely for two reasons, *first* because there is so much of the miraculous in the book, and it is contended that miracles are impossible; *second*, because they think that in the Apostolic Age Ecclesiastical ideas must have been much *less* developed, and internal animosities much *more* developed than they are in The Acts.

Hence have arisen various theories of late years, to account for the existence of the book, one critic saying that the writer wished to gloss over the early factions of the Church; another that he did intend to write true history, but was mistaken as to his facts; another again that the book is a later composition drawing on earlier materials.

It seems almost certain, however, that, but for preconceived convictions on such points as are mentioned above, these theories would never have obtained much serious support.

II. The Author.

If we question tradition, the answer we get is that no serious rival has ever been suggested to St Luke as author of The Acts; and the fact that we know so little

Gaul and Asia Minor, N. Africa, Alexandria, and Rome, at the end of the second century. Though we have no definite statement on the point earlier than the date of these writers, yet the similarities of expression which occur as early as the Epistles of Ignatius (c. 117 A.D.), and the fact that we have evidence as to the existence of the third Gospel (which is almost certainly by the same author) from about 140 A.D. onwards, leave little doubt that The Acts was well known in the Church all through the second century; more especially when we remember the scantiness of the literature from which we have to draw our evidence.

of him tends to support rather than to discredit Tradition. For, had an obscure writer wished to ascribe his work to an author whose name would ensure the popularity and authority of his book, he would surely have chosen some more famous person than St Luke. The only satisfactory explanation of the connection of St Luke's name with the third Gospel, and The Acts, is that he wrote them.

It is really impossible to divide the authorship of these two works. In the *first* place, they are addressed to the same person, one Theophilus, who was in all probability a converted Gentile holding an official position, for St Luke addresses him in the Gospel as 'most excellent,' a title suited to an eminent public servant. Such a man would not only benefit personally from the books, but could help materially in the expensive work of publication.

In the *second* place, the style of the two books is so closely allied that we can only ascribe them to different authors on the supposition of a forgery which, having in view the literary possibilities of those days, we must call impossibly clever.

In the *third* place the writer of The Acts tells us (Acts i. 1) that he had already written an account of 'all that Jesus began both to do and to teach'; or, in other words, a Gospel, which he describes as a 'first (R.V. mg.) treatise.'

Turning our attention to The Acts alone, the style again convinces us that the whole book is by the same writer; hence, when we discover that parts of it are written in the first person, we conclude that the writer actually partook in the events he describes. These passages are Acts xvi. 10–18, xx. 5–xxi. 25, and xxvii. 1–xxviii. 16, the so-called '*We*' sections.

Here the writer depicts himself as travelling with St Paul on his second missionary journey from Troas to Philippi, where he stayed till St Paul was returning from

his third missionary journey through Macedonia. Rejoining the Apostle at Philippi he went with him to Jerusalem, and, two years later, accompanied him to Rome. When we seek among the other companions of St Paul for a likely author, no name seems really satisfactory. Silas would have used the first person from the beginning of the second journey; Titus would have spoken in the first person when describing the Council of Acts xv.; Timothy would have thus indicated that he was present at Corinth in c. xvii.

This leads us to ask what we know of St Luke apart from The Acts, and whether such knowledge is inconsistent with his authorship. Unfortunately our information is scanty, but it is quite definite; it is contained in three references in St Paul's Epistles, Col. iv. 14, Philem. 23, and 2 Tim. iv. 11.

In Col. iv. 14 he is spoken of as 'Luke, the beloved physician'; he is mentioned as with St Paul when the letter was written, which was during his first Roman captivity. He seems to be distinguished from 'those of the circumcision,' and thus to be a Gentile convert.

In Philem. 23, written at the same time as Colossians, he is spoken of as a fellow-worker.

In 2 Tim. iv. 11, written during St Paul's second Roman captivity, and shortly before his death, we are told 'Only Luke is with me.'

From these passages we gather that he was already dear to St Paul in his first captivity at Rome; that he was a Gentile and a physician; that he helped in evangelistic work; and that his fidelity to St Paul contrasted with the defection of other friends. Such are the facts and they suit well the author of The Acts. The keen interest in the admission of the eunuch and Cornelius, in the Church of Antioch, and in St Paul's missionary journeys would naturally characterise a Gentile convert. The close relations which existed between St Luke and

St Paul at Rome seem to presuppose considerable previous acquaintance, which the '*We*' sections explain. Lastly the medical interest plays a distinct part in The Acts, colouring the language in not a few places.

If, then, an author is to be named for The Acts, there is none whose claims will for a moment bear comparison with those of St Luke.

Of his life before he joined St Paul at Troas we can gather little. Whether he was a native of Antioch; whether he had studied medicine at Tarsus; whether he was a convert of St Paul; whether he was a freed slave; whether he had been called in first to assist in relieving the 'thorn in the flesh'—all such questions must remain matters of conjecture till we have fuller information. A still darker veil rests on his later life and death. It seems very possible that he settled in Greece after St Paul's death, and very improbable that the story of his martyrdom is true. But such matters are of comparatively little importance; we have in the third Gospel and The Acts ample witnesses that, whatever the fortunes of his later life, it was spent to the lasting profit of the Christian Church.

III. The Plan and Purpose.

The author leaves us in no doubt of his purpose, the book is a continuation of his Gospel, and its general plan is sketched briefly in i. 8, 'ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.'

Here we have three stages—first the early days in Jerusalem, when the Church was a happy commonwealth (cc. i.–vii.); then its gradual spread through Judæa and Samaria, after the death of Stephen, a period whose real culmination was the evangelisation of Antioch in Syria

(cc. viii.–xii.); and lastly the great forward movement which saw the Church consolidated at Rome (cc. xiii.–xxviii.). This is as true a climax as the death of the great Apostle would have been, and here St Luke leaves us.

Some have, however, concluded from the abruptness of the conclusion, and the mention of the *first* treatise in Acts i. 1 (cf. R.V. mg.), that St Luke intended to write a *third* volume, in continuation of The Gospel and The Acts.

One main interest of the book is the *external* development of the Church, but at the same time the writer is keenly interested in the other side, its *internal* development. Hence we trace the gradual process by which the Catholic or Universal Church 'found itself,' as it gradually realised that in Christ there was neither Jew nor Gentile, and as it emerged from the status of a Jewish 'sect' to become a claimant to the devotion of the whole world.

But for the persecution which followed the death of Stephen, the Church might have become, as has been said, an experiment in Socialism, but Christians were then forced to become missionaries, and once the missionary work began, the question of uncircumcised converts was sure to arise. The cases of the eunuch and of Cornelius point the way, but it would be wrong to suppose that St Peter on the housetop at Joppa had any true vision of the meaning of an 'Universal' Church. Rather he accepted with wonder the fact that God had permitted such an exceptional and gracious event—an uncircumcised man had received the Holy Spirit. The same view seems to have been taken by the Jerusalem Church when it allowed the case.

Thus when, in the third stage, the missionary labours of St Paul bade fair to make the exception into the rule, opposition again arose. And this was not all: Cornelius had been definitely connected with the synagogue, though

uncircumcised; he had been a Proselyte of the less close order. But many were now being admitted who had no previous connection with the synagogue at all.

So serious was the crisis that a special Council was held at Jerusalem, at which it was officially decided that while no mention was to be made of circumcision, these Gentile converts should be made subject to certain restrictions—(perhaps the very restrictions which the Jews had been accustomed to lay upon uncircumcised proselytes such as Cornelius).

This was a compromise, and the converts drawn from the strict Pharisaic party never really accepted it. They instituted a relentless war against St Paul, following him from city to city, preaching up the Law, and preaching down his apostleship. How critical this strife was, we learn from Galatians and 2 Corinthians; but it was only a temporary crisis. In the epistles written during the two years' imprisonment at Rome, St Paul is able to turn his attention from it to the glorious future of the Church; and the fall of the Holy City in 70 A.D. gave the quietus to a party which had striven to make Jerusalem not the joy, but the burden of the whole earth.

If, as is possible, St Luke wrote The Acts after the fall of the city, he would feel it unnecessary to develope the bitter feeling which had now become largely a matter of the past, more especially as some of the older apostles had been in sore difficulty whether to support St Paul or the Judaistic party, and it was delicate ground to tread on.

Thus the book falls into three parts, and, if we find St Luke dealing at greater length with the third part than with the other two, we must remember that it was the part in which his hero St Paul moved, and with which he was often personally acquainted.

IV. The Date of Publication.

If The Acts of the Apostles stood by itself we should have little hesitation in assigning to it a date about 62 A.D., while St Paul was still alive, and this for several strong reasons:

(i) The book closes abruptly with a brief note of two years spent by St Paul in Rome, and mentions neither his release nor his death. (ii) The Ephesian Elders sorrowed that they should behold St Paul's face no more (c. xx. 38). But 2 Tim. iv. seems to indicate that the Apostle revisited Asia. (iii) Certain words and expressions are used in a primitive sense.

But the problem cannot be so easily solved, for the dating of The Acts must depend on the date assigned to St Luke's Gospel, of which The Acts is obviously a continuation, and of late years most authorities have held that St Luke's Gospel was not written until after the Fall of Jerusalem in 70 A.D. If this opinion be correct, then we cannot date The Acts much before 75 A.D. The abrupt termination of the book must then be explained as due to the author's conviction that the true climax of his work was not the death of his chief character and hero, but the epoch in Church expansion made by St Paul's arrival in Rome.

Thus, in spite of the testimony which the book itself bears to an early date, the question must remain in suspense, until the date of St Luke's Gospel is more definitely settled.

It is, however, interesting to notice that in the MSS., besides the edition we have in R.V. and A.V., we find another edition which must have been very early; which is rather fuller than the one with which we are familiar; and which gives us some interesting and helpful readings. This other edition is known as the 'Western' Text,

and some of its readings are mentioned in the Notes. Perhaps St Luke himself published *two* editions of his book, but the problem is really unsolved.

V. The Historical Accuracy of the Author.

(*a*) *Natural events.*

It is urged against St Luke's credit as an historian that he is at variance (i) with St Paul's Epistles, and (ii) with the Jewish historian Josephus.

In regard to (i) *St Paul's Epistles.* One point which has been urged is that we hear much more of the great Judaistic controversy in St Paul's Epistles than we do in The Acts. This is true, but we must remember that the perspective of the historian might well be different to that of the chief combatant, and also that St Luke may not have felt the problem so intensely, as he does not seem to have been a Jew. Moreover in the later Epistles of St Paul himself the controversial interest has become less prominent. Another point which has been urged is that St Paul's account in Galatians of his visits to Jerusalem clashes with that of St Luke in The Acts. But it is to be remarked that though St Paul in Galatians may have omitted a visit, yet he is not so much trying to shew that he had seldom visited Jerusalem, as that he had had very few chances of having received his Gospel from the older Apostles. In regard to (ii) *Josephus.* In Acts v. 36, 37 St Luke does seem to differ from him. (See Notes.) If St Luke be in error, it would appear that he was not well versed in contemporary Jewish history, but this does not touch the main narrative.

There does not seem to be enough here to undermine the strong impression of general historical accuracy which is produced when we consider the character-drawing and the geographical and historical references in The Acts. There is a distinct difference between the speeches of

St Peter and those of St Paul, and each class is in line with what we otherwise know of the speaker. The letter from Jerusalem too (c. xv.) has its affinities with St James's Epistle. It is certain that, for the most part, the speeches are not mere imaginary compositions of the author—he was nearly always acquainted with the style and arguments of those who delivered them. Turning to historical details, we find him naming accurately the title of the Governors of Cyprus and Achaia; shewing exact knowledge of the administration of the Roman Colony, Philippi; using the true title of the city magistrates of Thessalonica; and speaking of Publius of Malta by his unusual title, the 'chief man.'

The same impression of accurate knowledge is produced by his geographical descriptions, especially of the voyage to Rome; and by his knowledge of the Temple at Jerusalem. It is almost incredible that the author should have collected all these details simply to write a plausible book, for the labour involved would be immense in those early days. We are driven to the conclusion that he was a contemporary of the events he describes, and an eye-witness of much which he relates in the latter part of his narrative.

(*b*) *Supernatural events.*

'The superhuman element is inextricably involved in this book: you cannot cut it out by any critical process that will bear scrutiny. You must accept all or leave all.' So says a modern writer, and with truth. And the statement remains true when we have made all allowances for ancient ignorance of cause and effect in nature, for ancient inability to diagnose disease accurately or to understand psychology, and for the tendency of the early days to find something miraculous in every unusual happening.

The fact is that we have in The Acts the work of a

man who had come to regard the miraculous as one of the marks of the new order of things—there is no flourish of trumpets to bring it on to the stage—he never doubts that the facts are admitted by all, however they may explain them.

The conversion of a Gentile is to the Church a more wonderful thing than the healing of a paralytic. If then we cannot explain away the miracles, can we explain their presence in that age and their apparent absence now? Perhaps we get the fairest view of them if we treat them as 'sacramental.' The essence of The Acts is that a *new power* had appeared upon earth, the Holy Spirit. It had indeed acted on men before, and inspired the prophets, but now its personal and direct activity was manifested in a new way. The converts felt it in themselves, but, had it been altogether a question of inward feeling, after ages might well have argued that it was only a mental delusion, that things went on just as in the old days, except that the Church embodied a higher ideal. To mark the great era of The Spirit these definite signs were given, which the senses could not deny.

Why then are these signs not permanent endowments of the Church? The answer is, that even in N.T. times men began to consider *them* as the important element in the gift of The Spirit—instead of coveting the best gift, Love—they preferred to speak with tongues, or to prophesy, or to work miracles, so that there was a danger of the 'inward and spiritual' being lost in the 'outward and visible.' The signs had done their work; no subsequent effort of enthusiastic Christianity has really revived them, and no subsequent effort of hostile criticism has been able to overthrow the historical evidence for them; they have passed away in one sense, but to the believer they are an assurance for ever that The Spirit, though working unseen, is the supreme regenerating force in the world to-day.

VI. Chronology of St Paul's Life.

The life of St Paul occupies the most prominent position in The Acts, while his Epistles are the most numerous among the books of the N.T. It is therefore of importance to realise the proportion of time which was spent on his great missionary efforts, and to understand the writer's own circumstances when his Epistles were despatched.

There has been considerable discussion about the dating of St Paul's life, but it will be best here to select an arrangement of the dates which has been recently composed with an eye to modern researches, and to abide by it. The accuracy of the particular year fixed on in each case is not so important as the noting of the *intervals* which separate the great turning-points of the Apostle's life.

Assuming the Crucifixion to have taken place in 29 A.D., the opening scenes of The Acts must find a place in the same year, and the earliest stages of Church life, extending to the death of Stephen, must be referred to the years 29–35. In 35 or 36 the Conversion of St Paul took place, after which he lived in retirement in Arabia, and worked in Damascus till his first visit to Jerusalem in 38. Here his active evangelisation aroused such opposition that he was sent away to Tarsus, where he remained till the growth of the Church in Antioch led Barnabas to bring him to that city. There they laboured till, in 46, they went up to Jerusalem to take contributions in view of the famine which Agabus had foretold.

During these years, 35–46, the earlier Apostles had been active in Judæa and Samaria, and the first uncircumcised Gentiles had been admitted into the Church. Returning from Jerusalem to Antioch, Barnabas and Saul set out on their first missionary journey through Cyprus and Southern Galatia, which lasted about 1½ years. Back in Antioch, the circumcision question had to be

faced, and so serious did it become that in 49 we find St Paul, Silas and Titus in Jerusalem at a Conference with the Apostles and the Church there. Encouraged by the fact that his work had been approved, St Paul soon started with Silas on a second missionary journey, lasting some 2¾ years, 1½ of which he spent at Corinth, Autumn 50 to Spring 52. After a hasty visit to Jerusalem and Antioch, he set out again in Autumn 52, and reached Ephesus, where he stayed till the Spring of 55; then on through Macedonia to Corinth where the three winter months were spent, and home to Jerusalem before Pentecost 56. There he was arrested, and from 56–58 was kept in prison in Cæsarea, till Festus agreed to send him to Rome. The winter months 58–59 were spent on the voyage, and he arrived at Rome very early in 59, being in prison there two whole years. Here The Acts closes, but we gather that St Paul was released, and carried on his missionary activity from 61–63, perhaps even visiting Spain; but was about 63 again arrested, perishing in Nero's persecution, 64–65.

Such is a brief outline of his life, into which the Epistles seem to fit as follows:

1 and 2 Thessalonians. From Corinth on the second journey, 50–52.

1 Corinthians.	From Ephesus 55	on the third journey.
2 Corinthians.	From Macedonia 55	
Galatians. (?)	From Corinth 55–56	
Romans.	From Corinth 55–56	

Philippians, Ephesians, Colossians, Philemon — From Rome during first imprisonment, 59–61.

1 Timothy, Titus — During period of liberty, 61–63.

2 Timothy. During second and final imprisonment, 63–64 or 63–65.

VII. St Luke's World.

In reading an author who touches contemporary history so frequently, it is important to have a clear idea of the conditions of the world in which he lived.

It was not many years since Augustus the great founder of the Empire had died (A.D. 14). After the turmoil of civil war which had succeeded the death of Julius Cæsar, Augustus had given peace to the world, and gathered the nations under the aegis of Imperial Rome. This period of peace allowed the Christian Church to press its claims on the attention of mankind, while that attention was undistracted by the 'wars and rumours of wars' which had characterised the former century.

Again, the fact that one government ruled the civilised world was important to missionaries, for they could travel its length and breadth undeterred by frontier difficulties and sure of excellent means of communication. Nor was this all; the difficulties of language which hamper missionary work to-day were then practically non-existent, for Greek was the ordinary means of communication among educated men. The gift of tongues does not seem to have been an evangelistic gift, nor was it a necessary gift. Once let the Gospel be firmly planted in the great Greek-speaking centres of the world, and local agencies would soon carry it to the country districts.

Yet once more, the 'way of the Lord' was prepared by the presence in all the larger towns of colonies of Jews. The centuries before CHRIST came had seen a marvellous 'Dispersion' of the Chosen People. Great numbers had remained in Babylon, when the exiles returned under Zerubbabel; when the Syrian Kings dominated Palestine, many had been drawn off to Antioch; vast numbers had settled in Alexandria; and the descendants of the captives whom Ptolemy carried to Rome after his capture of Jerusalem in 63 B.C., formed an influential

settlement in the Imperial City itself. The fortunes of war, or the interests of trade, had carried Jews far and wide, and wherever they went they carried their religion, a religion which, by its stern devotion to the One God, and its purity of morals, seldom failed to gather round it a ring of Gentile admirers, both men and women. Such were occasionally admitted to full fellowship by circumcision, being known as Proselytes of Righteousness ; while many more were admitted to the synagogue worship, uncircumcised, but subject to certain restrictions, being known as Proselytes of the Gate. These uncircumcised proselytes are several times referred to in The Acts as 'devout' people. Here then was an excellent starting-point for the Christian missionary, for he could address Jews and Gentiles at once, while he appealed to the O.T. as common ground. Further, even if he were rejected by the Jews, he would, through their Gentile adherents, come into contact with those who had never had any connection at all with the Jewish Synagogue.

Thus St Luke's day was a time when the Christian missionary had opportunities hardly equalled again till the nineteenth century. The Roman State had no mind to persecute, for Judaism had been made a legal religion, and Christianity was looked upon as merely a Jewish sect. Rome indeed protected the missionary from Jewish outrages, which were the only serious causes of apprehension for the Church, till the State, in the person of Nero, learned to distinguish between Jew and Christian.

The sheer genius for administration which was displayed by victorious Rome roused the wonder and admiration of the conquered peoples, as they saw the elaborate working of her provincial organisation, and as they benefited by the unrivalled means of communication then thrown open to them. Towns valued highly the different grades of privilege granted to them by Rome, and several instances in The Acts shew us how anxious they

were not to forfeit them as a consequence of turbulence or disloyalty (cf. xvi. 21, 22, xvii. 8, xix. 40). Individuals, again, prized above all the Roman Citizenship, which ensured their persons from the degradation of scourging or crucifixion. This dignity, if not the heritage of birth, could only be bought for such a 'great sum' as put it out of the reach of all but the wealthy. Briefly, Rome had proved herself mistress of the world, and the world was proud of its mistress.

For a man of genius, there lay in the Empire at once an inspiration and an example, and St Paul was raised up to profit by both. Himself a Roman Citizen, he grasped the fact that the supreme opportunity for Christianity was to spread itself on the lines of the Empire: to hold in force its great centres, and above all to establish itself in Rome, its very heart. How amply this Christian Imperialism was justified is shewn by the fact that in less than three centuries the physical force of the Empire surrendered to the moral force of the Church.

One other point requires explanation—the political position of Palestine. At our Lord's birth Herod the Great had ruled it as a King, subject to Rome, while, after his death in B.C. 4 it was divided among his sons. Very soon, however, owing to the misgovernment of Archelaus in Judæa, a Roman Procurator was sent to take his place. A divided rule continued till 41 A.D., when Herod Agrippa I, a grandson of Herod the Great, being in high favour with the new Emperor, Claudius, was made 'King' of all Palestine. In this dignity he continued till his death in 44 A.D. (cf. Acts xii. 23). The experiment was successful, but as his son, Herod Agrippa II, was judged too young to succeed him, Procurators were again appointed to govern Palestine; though Agrippa II secured the government of the territory N.E. of the Jordan, with the title of King (cf. Acts xxv. 13).

The Roman Procurators had their headquarters at Cæsarea on the sea-coast, but a garrison was always kept at Jerusalem in the fort Antonia, which overlooked the Temple area. The Procurator often found it convenient to be present in Jerusalem in person at critical times; otherwise he entrusted the command there to a military Prefect, such as Claudius Lysias.

Such were the opportunities which lay open to the earliest Church, and none could have been more ready to take full advantage of them than St Paul, none could have appreciated the importance of the movement better than his friend and historian, St Luke.

VIII. Summary of the contents of The Acts.

I. Introduction. i. 1–26.
II. Pentecost. ii. 1–42.
III. The Church in Jerusalem. ii. 43–viii. 1 *a*.
IV. The Church in Syria. viii. 1 *b*–xii. 25.
V. The Church in Asia Minor. The First Missionary Journey of St Paul. xiii. 1–xiv. 28.
VI. The Jerusalem Council. xv. 1–35.
VII. The Church in Europe. xv. 36–xxi. 16.
  A. The Second Missionary Journey. xv. 36–xviii. 22.
  B. The Third Missionary Journey. xviii. 23–xxi. 16.
VIII. St Paul in Palestine. xxi. 17–xxvi. 32.
IX. The Voyage to Rome. xxvii. 1–xxviii. 15.
X. The Church in Rome. xxviii. 16–31.

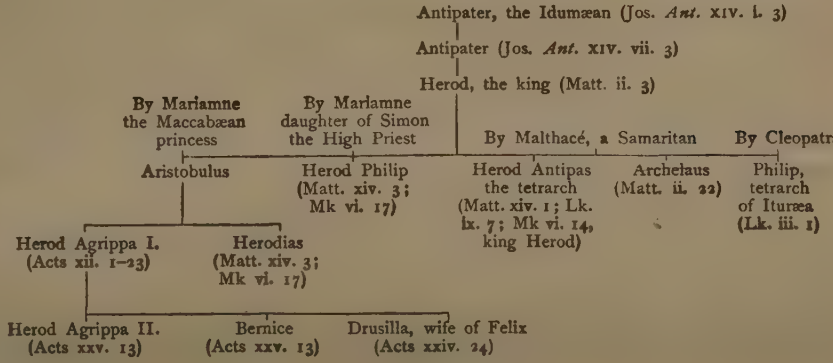
IX. TABLE OF COMPARATIVE

Roman Emperors	Procurators and *Herods*
A.D. (14.) Tiberius.	A.D. (26.) Pontius Pilate.
	36. Marcellus.
37. Caius.	37. Marullus.
	39. *Herod Antipas banished.*
41. Claudius.	41–44. *Herod Agrippa I. King of all Palestine.*
	44. Cuspius Fadus.
	46. Tiberius Alexander.
	48. Ventidius Cumanus.
	52. Felix.
	53. *Herod Agrippa II. King of N. E. Palestine.*
54. Nero.	
	58. Festus.

CHRONOLOGY, A.D. 29—59. (APPROXIMATE.)

High Priests		Leading events in the History of Acts	
A.D.		A.D.	
(18.)	Caiaphas.	29.	Ascension and Pentecost.
		33.	Martyrdom of Stephen and Dispersion.
		34.	Evangelisation of Samaria.
		35.	Conversion of Saul.
36.	Jonathan.	35–36.	Peter's Mission in Palestine.
37.	Theophilus.	36.	Foundation of Church in Antioch.
		38.	Saul comes from Damascus to Jerusalem.
41.	Simon.		
	Matthias.		
	Elioneus.	43.	Barnabas sent to Antioch.
44	Joseph.	44.	Death of James. Peter imprisoned.
		44–45.	Barnabas and Saul at Antioch.
		46.	Famine. Saul and Barnabas at Jerusalem.
47.	Ananias.	47.	Paul's 1st Missionary Journey.
		49.	Council at Jerusalem.
		49–52.	Paul's 2nd Missionary Journey.
		50–52.	Paul at Corinth.
		52–56.	Paul's 3rd Missionary Journey.
		56.	Riot at Ephesus.
		56.	Arrest of Paul at Jerusalem.
		58–59.	Paul's Voyage to Rome.
59.	Ishmael.	59.	Arrival of Paul at Rome.

X. Members of the Family of Herod connected with New Testament History.


Antipater, the Idumæan (Jos. *Ant.* xiv. i. 3)
Antipater (Jos. *Ant.* xiv. vii. 3)
Herod, the king (Matt. ii. 3)
By Mariamne the Maccabæan princess
By Mariamne daughter of Simon the High Priest
By Malthacé, a Samaritan
By Cleopatra
Aristobulus
Herod Philip (Matt. xiv. 3; Mk vi. 17)
Herod Antipas the tetrarch (Matt. xiv. 1; Lk. ix. 7; Mk vi. 14, king Herod)
Archelaus (Matt. ii. 22)
Philip, tetrarch of Ituræa (Lk. iii. 1)
Herod Agrippa I. (Acts xii. 1–23)
Herodias (Matt. xiv. 3; Mk vi. 17)
Herod Agrippa II. (Acts xxv. 13)
Bernice (Acts xxv. 13)
Drusilla, wife of Felix (Acts xxiv. 24)

THE
ACTS OF THE APOSTLES.

I. Introduction. i. 1–26.

1. Address to Theophilus and summary of Third Gospel.

THE former treatise I made, O Theophilus, concerning 1
all that Jesus began both to do and to teach, until the 2
day in which he was received up, after that he had given
commandment through the Holy Ghost unto the apostles
whom he had chosen: to whom he also shewed himself 3
alive after his passion by many proofs, appearing unto
them by the space of forty days, and speaking the things
concerning the kingdom of God: and, being assembled 4
together with them, he charged them not to depart from
Jerusalem, but to wait for the promise of the Father,
which, *said he*, ye heard from me: for John indeed 5

I. 1. The former treatise, lit. *first*, cf. Introd. p. xii. The reference is to the third Gospel, that of St Luke. Both books begin with an introduction addressed to Theophilus, who was very likely a well-to-do Gentile convert, in some official position.

2. Cf. Luke xxiv. 49–53.

3. forty days. This is the only place where we are told the length of the interval between the Resurrection and the Ascension. St Matthew tells us that part of it was occupied by the eleven in a journey into Galilee, Mt. xxviii. 16, and St John gives further details of this, ch. xxi. Forty days was the time spent by Moses on Sinai, by Elijah in fasting, by our Lord in the Temptation.

4. not to depart. Cf. Lc. xxiv. 49, 'tarry ye in the city of Jerusalem, until ye be endued with power from on high.' For 'the promise,' cf. Jno. xiv. 16: xv. 26.

5. John's baptism was striking and important enough, but a greater is at hand. Cf. the Baptist's own words, Lc. iii. 16.

baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

2. Promise of the expansion of the Church.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the
7 kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set
8 within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

3. The Ascension.

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out
10 of their sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them
11 in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which

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6. **the kingdom.** He had been teaching 'the things concerning the kingdom of God' (*v.* 3), and they still think it is to be the time when Israel shall be lord over all other nations—Pentecost alone could shew them that the Kingdom of God was a spiritual and universal one.

8. Instead of becoming, as they hoped, earthly potentates, they were to be simply witnesses, pointing to a heavenly king. Here St Luke gives us in outline the plan of his book—the widening circles of gospel preaching from Jerusalem to the uttermost part of the earth. Cf. Introduction, pp. xi. and xii.

9. They saw that this departure was different from the other occasions when He had left them—it was the last time they would see Him with mortal eyes.

10. St Luke both in his Gospel and in The Acts has much to tell us of Angel messengers, and the Angel legions were a very real belief of the early Church. Cf. Eph. iii. 10: 1 Pet. i. 12.

11. Cf. Lc. xii. 35–40. Our Lord had Himself foretold His return, and it became from this day the great hope of the Church. Plainly it was expected in the lifetime of the first Apostles (1 Thess. iv. 13–18), and it was long before the hope was

was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

4. The nucleus of the Church.

Then returned they unto Jerusalem from the mount 12
called Olivet, which is nigh unto Jerusalem, a sabbath
day's journey off. And when they were come in, they 13
went up into the upper chamber, where they were abiding;
both Peter and John and James and Andrew, Philip and
Thomas, Bartholomew and Matthew, James *the son* of
Alphæus, and Simon the Zealot, and Judas *the son* of
James. These all with one accord continued stedfastly in 14
prayer, with the women, and Mary the mother of Jesus,
and with his brethren.

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deferred—but only deferred, for without that hope in view, the Church is on a journey without a goal. Whatever the 'return' be, He will come 'in like manner,' the Christ Divine, yet human; glorified, yet bearing in His glorified body the marks of His sufferings.

13. the upper chamber, probably the one where the Last Supper had been celebrated—possibly the house of Mary the mother of John Mark, cf. xii. 12.

Other lists of the Apostles are given in Mt. x. 2–4, Mc. iii. 16–19, and Lc. vi. 14–16. The first nine names are the same in all the lists—but Simon here called the Zealot (i.e. member of an extreme sect of patriots always anxious to appeal to arms) is called in Mt. and Mc. the 'Cananæan,' the Aramaic form of 'Zealot.' Judas the son of James too, is spoken of in Mt. and Mc. as Thaddæus. Naturally Judas Iscariot is here omitted. Peter, John, and James are the only members of the band mentioned again in The Acts by name.

14. the women. St Luke had in his Gospel called attention to the band of ministering women who accompanied our Lord. Cf. Lc. viii. 2, 3: xxiii. 49, 55.

his brethren. Their conversion must have taken place soon after the Ascension; they did not believe in Him, Jno. vii. 5, they had come to arrest Him, Mc. iii. 31, and Mary is apparently alone at the Cross, Jno. xix. 26, 27. They seem to have been sons of Joseph by a former wife. One of them 'James the less' becomes the leader of the Jerusalem Church (cf. xii. 17, and xv.).

prayer had a new meaning since our Lord had promised

5. The election of Matthias.

15 And in these days Peter stood up in the midst of the
brethren, and said (and there was a multitude of persons
16 *gathered* together, about a hundred and twenty), Brethren,
it was needful that the scripture should be fulfilled, which
the Holy Ghost spake before by the mouth of David
concerning Judas, who was guide to them that took Jesus.
17 For he was numbered among us, and received his portion
18 in this ministry. (Now this man obtained a field with the
reward of his iniquity; and falling headlong, he burst
19 asunder in the midst, and all his bowels gushed out. And
it became known to all the dwellers at Jerusalem; insomuch
that in their language that field was called Akeldama, that

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that if offered in His name it should be effectual, Jno. xiv. 13. The fact that 'with one accord' comes five times in the first fifteen chapters of The Acts is a striking testimony to the unity of the first disciples.

15. about a hundred and twenty. Notice St Luke's interest in the growing numbers of the Church; about three thousand added after Pentecost, ii. 41; about five thousand *men*, iv. 4; multitudes both of men and women added, v. 14; the number multiplied exceedingly and a great company of the priests believed, vi. 7.

16. St Peter instinctively takes the lead; it was he who had received the great commission, Mt. xvi. 18, 19, cf. Jno. xxi. 15 f., and the position of leader seems to be conceded to him at once by the first disciples. Till St Paul appears, he stands out as the most capable among the band of Apostles.

The substance of St Peter's speech is this:—'the Psalms plainly foretold (Ps. lxix. 25) the fate of Judas, he has fulfilled part of the prophecy, but part remains for us to fulfil (Ps. cix. 8), we must elect a witness of the Resurrection to take his place.' Judas is exactly the type of ingratitude with which the Psalmist deals.

18, 19. These verses are inserted by St Luke to explain the situation, and are not intended to be part of the speech.

obtained a field. St Matthew (xxvii. 5–8) tells us that the Chief Priests bought the field with the betrayal-money.

Akeldama. Another way in which the name was explained is given in Mt. xxvii. 5–8. Possibly the Chief Priests bought the field after the tragedy had taken place, and the accounts became confused.

is, The field of blood.) For it is written in the book of 20
Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

Of the men therefore which have companied with us all 21
the time that the Lord Jesus went in and went out among
us, beginning from the baptism of John, unto the day that 22
he was received up from us, of these must one become a
witness with us of his resurrection. And they put forward 23
two, Joseph called Barsabbas, who was surnamed Justus,
and Matthias. And they prayed, and said, Thou, Lord, 24
which knowest the hearts of all men, shew of these two
the one whom thou hast chosen, to take the place in this 25
ministry and apostleship, from which Judas fell away,
that he might go to his own place. And they gave lots 26
for them; and the lot fell upon Matthias; and he was
numbered with the eleven apostles.

II. Pentecost. ii. 1–42.

1. The gift of Tongues.

And when the day of Pentecost was now come, they 2

21, 22. The *qualification* for an Apostle is that he should have been an eye-witness of the great events of our Lord's life, his *work* is summed up briefly as witness to the Resurrection.

23. We do not hear of either of these two men again in the N.T. Tradition says that Matthias went and worked in Ethiopia. Though St Luke seems to regard the appointment as the right step, we cannot but feel that St Paul really filled the gap left by Judas, witnessing to the Resurrection, as having seen the ascended Lord on the road to Damascus (ch. ix.).

II. 1. The 'one place' was probably the same 'upper chamber' where the Supper had been celebrated, though it has been suggested that the great event took place in the Temple. It must have been very early in the morning, since St Peter can say in *v.* 15, 'it is but the third hour of the day,' i.e. nine o'clock in the morning.

Pentecost. So called because it was fifty (Gk. *pentekonta*) days

2 were all together in one place. And suddenly there came
from heaven a sound as of the rushing of a mighty wind,
3 and it filled all the house where they were sitting. And
there appeared unto them tongues parting asunder, like as
4 of fire; and it sat upon each one of them. And they were
all filled with the Holy Spirit, and began to speak with
other tongues, as the Spirit gave them utterance.
5 Now there were dwelling at Jerusalem Jews, devout
6 men, from every nation under heaven. And when this

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after the waving of the sheaf during the Passover—hence some ten days after the Ascension. It was called the 'feast of weeks' or 'feast of harvest' in O.T., coming as it did seven weeks after Passover, and at the end of the grain harvest. It was instituted (Ex. xxiii. 16) at Sinai; evidently in anticipation of the time when the Hebrews would be no more a nomad people, but settled in Palestine, tilling the soil. It was one of the three great feasts of the Jewish year, the others being Passover (in spring), and Tabernacles (in autumn).

3. **parting asunder**, 'distributing themselves' gives the meaning better than either A.V. or R.V.

4. Since the day when the Spirit moved upon the face of the waters He had been active in the world, but His *personal* presence had never been realised before. Hence in comparison with the days after Pentecost, St John can say of the days of our Lord's earthly life (Jno. vii. 39), 'the Spirit was not yet; because Jesus was not yet glorified.' The work of the Spirit was to reveal Christ to men, and till Christ had been manifested and glorified, this work could not begin.

other tongues. This first 'gift' was a symbol of the world-wide extension of the Church of God, wherein is neither Jew nor Greek. The Apostles and the others break into ecstatic praises of God's goodness, mingling with their speech words and phrases of languages previously unknown to them. This attracts attention, and St Peter's speech brings conviction. The broken nature of the utterances seems to be proved by the explanation suggested in *v.* 13, 'They are filled with new wine.' We never find this 'gift of tongues' used in evangelistic work; it does not seem to have been the mastery of a language hitherto unknown, nor was that a necessity when Greek was so universally spoken. Cf. Introduction, p. xx.

6. Probably this concourse was in the Temple, where the multitudes would naturally gather at Pentecost, the great 'Harvest Thanksgiving' day. Many of these foreign Jews would be in Jerusalem for purposes of trade, many on a visit to

sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and 7
marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own 8
language, wherein we were born? Parthians and Medes 9
and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and 10
Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11
Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all 12
amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled 13
with new wine.

2. St Peter's Speech.

But Peter, standing up with the eleven, lifted up his 14
voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are 15
not drunken, as ye suppose; seeing it is *but* the third hour of the day; but this is that which hath been spoken 16
by the prophet Joel;

And it shall be in the last days, saith God, 17
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,

---

the centre of their religion. In either case they would be likely to spread the news of Pentecost to 'every nation under heaven.' The names given cover most of the civilised world except Greece, and Europe west of Italy.

17. Quotation taken from Joel ii. 28–32. The rain returning after a plague of locusts is to Joel the sign of a great outpouring of the Spirit after God's punishment of Israel. It is not to be the inspiration of a prophet or priest here and there, but an outpouring on young and old, men and women. St Peter could not have selected a more apt prophecy.

And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of
23 you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye
24 by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because
25 it was not possible that he should be holden of it. For David saith concerning him,

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20. In Joel's prophecy there is a sterner side—the great day is to bring blessing to Israel, but punishment to the nations, her enemies. It was not yet revealed that the enlightenment of Israel was to be for the evangelisation of the earth.

21. whosoever. Joel thinks only of Israelites, but his prophecy was soon to receive a wider meaning.

22. St Peter emphasises two points—(1) He was a man, yet raised from the dead; (2) they might have known Him by His wonderful works.

mighty works wonders signs. These words give us three ways of looking at miracles—they shew the power of God; they raise wonder in the beholders; and they are signs to those who have eyes to see, of the beneficent nature of God.

25. The words are taken from the Greek version of Psalm

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue rejoiced; 26
Moreover my flesh also shall dwell in hope:
Because thou wilt not leave my soul in Hades, 27
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life; 28
Thou shalt make me full of gladness with thy countenance.

Brethren, I may say unto you freely of the patriarch 29
David, that he both died and was buried, and his tomb is
with us unto this day. Being therefore a prophet, and 30
knowing that God had sworn with an oath to him, that of
the fruit of his loins he would set *one* upon his throne;
he foreseeing *this* spake of the resurrection of the Christ, 31
that neither was he left in Hades, nor did his flesh see
corruption. This Jesus did God raise up, whereof we all 32
are witnesses. Being therefore by the right hand of God 33
exalted, and having received of the Father the promise of
the Holy Ghost, he hath poured forth this, which ye see
and hear. For David ascended not into the heavens: but 34
he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet. 35

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xvi. 8–11. The Psalmist feels that death is incongruous with fellowship with God—but all human fellowship with God is imperfect, and David 'died and was buried.' It was not till One came Who was in *perfect* fellowship with God that the Psalmist's words were fulfilled and Death found its master.

31. **the Christ.** The word is used as a title, 'the Anointed One,' 'the Messiah.' The argument is: the words of the Psalm refer to the Messiah's resurrection; Jesus has been raised from the dead; therefore Jesus is the Messiah, the Christ. If further proof be needed, Pentecost gives it.

34. **The Lord said unto my Lord,** i.e. the Psalmist pictures to himself Jehovah calling on the Messiah to occupy the seat of

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

3. The first ingathering.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles,
38 Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye
39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call
40 unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked
41 generation. They then that received his word were baptized. and there were added *unto them* in that day
42 about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

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honour on His right hand, which proves that the writer cannot himself be the Messiah. Cf. our Lord's use of the quotation in Mc. xii. 35.

38. be baptized. At last Baptism attains its full Christian meaning; the gift of Pentecost is the assurance of all to which the Baptism of John looked forward.

42. Four characteristics of the earliest Church:—(1) 'the apostles' teaching.' No doubt this was the orderly instruction in our Lord's life and teaching and their relation to the O.T. (2) 'fellowship.' Most likely a reference to the early 'communism' of the disciples (cf. *vv.* 44, 45). (3) 'the breaking of bread,' (literally *the* bread) will refer rather to the commemoration of the Last Supper than simply to sharing of ordinary meals. (4) 'the prayers,' i.e. the regular Christian prayers offered in common.

These observances seem to have been in *addition* to the religious observances of the ordinary Jewish life. *v.* 46 shews their constant attendance in the Temple.

III. The Church in Jerusalem. ii. 43–viii. 1*a*.

1. Christian Communism.

And fear came upon every soul: and many wonders 43
and signs were done by the apostles. And all that 44
believed were together, and had all things common; and 45
they sold their possessions and goods, and parted them
to all, according as any man had need. And day by day, 46
continuing stedfastly with one accord in the temple, and
breaking bread at home, they did take their food with
gladness and singleness of heart, praising God, and having 47
favour with all the people. And the Lord added to them
day by day those that were being saved.

2. The blind man at the Beautiful Gate.

Now Peter and John were going up into the temple at 3
the hour of prayer, *being* the ninth *hour*. And a certain 2
man that was lame from his mother's womb was carried,
whom they laid daily at the door of the temple which is
called Beautiful, to ask alms of them that entered into the
temple; who seeing Peter and John about to go into the 3

44, 45. This was a *voluntary* communism, and does not seem to have been tried elsewhere. It has been suggested that St Paul's zeal in collecting for the poor saints at Jerusalem shews that it was not a financial success; but a persecution and a famine may be rather responsible for the poverty which marked the Mother Church.

46. Here the Greek gives 'bread' and not 'the bread'—evidently ordinary food is referred to. Whether in the public eye in the Temple, or in the privacy of their homes, the early disciples were marked out by a *gladness*, which proved an irresistible attraction to many.

III. 1. the ninth hour. Three o'clock in the afternoon. The Jewish hours of prayer were the third (ii. 15), the sixth (x. 9) and the ninth (x. 30), all of which the early Church seems to have kept.

2. Beautiful. It is not certain where this gate was, but probably it led from the 'Court of the Gentiles' into the Women's Court. (See plan, p. 16.)

4 temple, asked to receive an alms. And Peter, fastening
5 his eyes upon him, with John, said, Look on us. And he
6 gave heed unto them, expecting to receive something
from them. But Peter said, Silver and gold have I none;
but what I have, that give I thee. In the name of Jesus
7 Christ of Nazareth, walk. And he took him by the right
hand, and raised him up: and immediately his feet and
8 his ankle-bones received strength. And leaping up, he
stood, and began to walk; and he entered with them into
9 the temple, walking, and leaping, and praising God. And
10 all the people saw him walking and praising God: and
they took knowledge of him, that it was he which sat for
alms at the Beautiful Gate of the temple: and they were
filled with wonder and amazement at that which had
happened unto him.

3. St Peter's speech in the temple.

11 And as he held Peter and John, all the people ran
together unto them in the porch that is called Solomon's,
12 greatly wondering. And when Peter saw it, he answered
unto the people, Ye men of Israel, why marvel ye at this
man? or why fasten ye your eyes on us, as though by
our own power or godliness we had made him to walk?
13 The God of Abraham, and of Isaac, and of Jacob, the

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6. **Jesus Christ.** The words were coming into use simply as a name—originally they meant 'Jesus the Messiah.' The mention of Nazareth shews that His humble origin had attracted people's attention, cf. Jno. i. 46.

7. **feet and ankle-bones.** The Greek words used seem to shew medical knowledge, which supports the authorship of 'Luke the beloved Physician.'

10. Miracles attract attention, and may even produce faith, but unless the faith strike its roots deeper it is not of the best or most lasting kind (cf. Jno. x. 38).

11. **porch.** A colonnade which ran along the Eastern side of the Temple precincts, bounding the Court of the Gentiles. The underlying foundations may have formed part of Solomon's temple; hence the name. (See plan, p. 16.)

God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the 14
Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God 15
raised from the dead; whereof we are witnesses. And by 16
faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance 17
ye did it, as did also your rulers. But the things which 18
God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, 19
and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath 20
been appointed for you, *even* Jesus: whom the heaven 21

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13. Servant. Better than 'Son' of A.V. The Gk. word (*pais*) is generally used of the 'Servant' of Jehovah in Isaiah xl–lxvi. R.V. marg. 'Child' is possible, but not so likely.

when he had determined. Cf. Lc. xxiii. 14, 16: Jno. xix. 12.

14. asked for a murderer. Cf. Lc. xxiii. 18, 19, 25.

15. Prince of life. R.V. mg. 'Author' is the better translation, it gives an exact contrast with 'murderer.'

16. faith in his name. This means faith in His whole character as revealed, not in the mere pronouncing of the words 'Jesus Christ'—though the mere words soon became degraded into a kind of magic charm. The faith in this case must be that of the Apostles (though the man *may* have heard Christ teaching in the Temple).

17. Cf. our Lord's words, 'Father, forgive them; for they know not what they do,' Lc. xxiii. 34.

18. his Christ. Here, as in *v.* 20, 'Christ' is a title, meaning 'Anointed One,' 'Messiah.'

19. St Peter means that every 'conversion' brings nearer the return of Christ to complete the 'restoration of all things,' which has already begun through the gospel preaching. Cf. 2 Pet. iii. 12 (R.V. mg.) 'looking for and *hastening* the coming of the day of God.'

must receive until the times of restoration of all things,
whereof God spake by the mouth of his holy prophets
22 which have been since the world began. Moses indeed
said, A prophet shall the Lord God raise up unto you
from among your brethren, like unto me; to him shall ye
hearken in all things whatsoever he shall speak unto you.
23 And it shall be, that every soul, which shall not hearken
to that prophet, shall be utterly destroyed from among the
24 people. Yea and all the prophets from Samuel and them
that followed after, as many as have spoken, they also
25 told of these days. Ye are the sons of the prophets, and
of the covenant which God made with your fathers, saying
unto Abraham, And in thy seed shall all the families of
26 the earth be blessed. Unto you first God, having raised
up his Servant, sent him to bless you, in turning away
every one of you from your iniquities.

4. Arrest and trial of St Peter and St John.

4 And as they spake unto the people, the priests and the
captain of the temple and the Sadducees came upon them,
2 being sore troubled because they taught the people, and

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22. Cited from Deut. xviii. 15, 18, 19. The popular belief distinguished this prophet like unto Moses from the Messiah, as we see in Jno. i. 20, 21, but the early Church already saw that they were one and the same.

24. The prophets continually looked forward from the troubles of their own day to a 'day of the Lord,' when Jehovah should manifest His power and glory and save His people. St Peter rightly claims that it has come.

25. Christianity as first preached was the culmination of a *national* faith, but the word 'first,' in *v.* 26, suggests that St Peter has in mind the great commission, 'Go ye therefore, and make disciples of all the nations,' Mt. xxviii. 19.

IV. 1. **the captain of the temple.** There was a temple-guard, composed of Priests, or Levites, and the chief officers are spoken of as 'captains of the temple,' in Lc. xxii. 52. The officer here mentioned will probably be the one in supreme command of the guard.

proclaimed in Jesus the resurrection from the dead. And 3
they laid hands on them, and put them in ward unto the
morrow: for it was now eventide. But many of them 4
that heard the word believed; and the number of the men
came to be about five thousand.

And it came to pass on the morrow, that their rulers 5
and elders and scribes were gathered together in
Jerusalem; and Annas the high priest *was there*, and 6
Caiaphas, and John, and Alexander, and as many as
were of the kindred of the high priest. And when they 7
had set them in the midst, they inquired, By what power,
or in what name, have ye done this? Then Peter, filled 8
with the Holy Ghost, said unto them, Ye rulers of the
people, and elders, if we this day are examined concerning 9
a good deed done to an impotent man, by what means
this man is made whole; be it known unto you all, and 10
to all the people of Israel, that in the name of Jesus
Christ of Nazareth, whom ye crucified, whom God raised
from the dead, *even* in him doth this man stand here
before you whole. He is the stone which was set at 11
nought of you the builders, which was made the head of

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2. the resurrection. During our Lord's life the chief opposition had come from the popular religious party, the Pharisees; the Sadducees had not really taken active steps till they heard of the raising of Lazarus. As they did not believe in a resurrection, they lost no time in bringing about our Lord's death, and *His* resurrection naturally brought them into permanent hostility to the new 'Sect.'

3. Cf. i. 15 note.

5. The **Sanhedrin** is here referred to, the chief assembly and court of the Jews, which had all power but that of life and death. Caiaphas was the actual High Priest, 18–36 A.D. Annas, his father-in-law, had been deposed from that office in 15 A.D. by the Romans, but the Jews, looking upon it as an office for life, still honoured him as the real High Priest (cf. Jno. xviii. 13). John and Alexander, mentioned only here in N.T., were no doubt members of the High Priest's own family. The 'elders and scribes' would largely represent the Pharisaic element in the Council.

11. the head of the corner. Our Lord's own teaching,

12 the corner. And in none other is there salvation: for
neither is there any other name under heaven, that is
given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John,
and had perceived that they were unlearned and ignorant
men, they marvelled; and they took knowledge of them,
14 that they had been with Jesus. And seeing the man which
was healed standing with them, they could say nothing
15 against it. But when they had commanded them to go
aside out of the council, they conferred among themselves,
16 saying, What shall we do to these men? for that indeed
a notable miracle hath been wrought through them, is
manifest to all that dwell in Jerusalem; and we cannot
17 deny it. But that it spread no further among the people,
let us threaten them, that they speak henceforth to no
18 man in this name. And they called them, and charged
them not to speak at all nor teach in the name of Jesus.
19 But Peter and John answered and said unto them,
Whether it be right in the sight of God to hearken unto
20 you rather than unto God, judge ye: for we cannot but
21 speak the things which we saw and heard. And they,
when they had further threatened them, let them go,
finding nothing how they might punish them, because of
the people; for all men glorified God for that which was
22 done. For the man was more than forty years old, on
whom this miracle of healing was wrought.

Lc. xx. 17. The idea had evidently struck St Peter, cf. his first epistle, ii. 7. (Cited from Ps. cxviii. 22.).

12. **name.** Cf. iii. 16 note.

13. **with Jesus.** The miracle brought back the memory of His life and miracles.

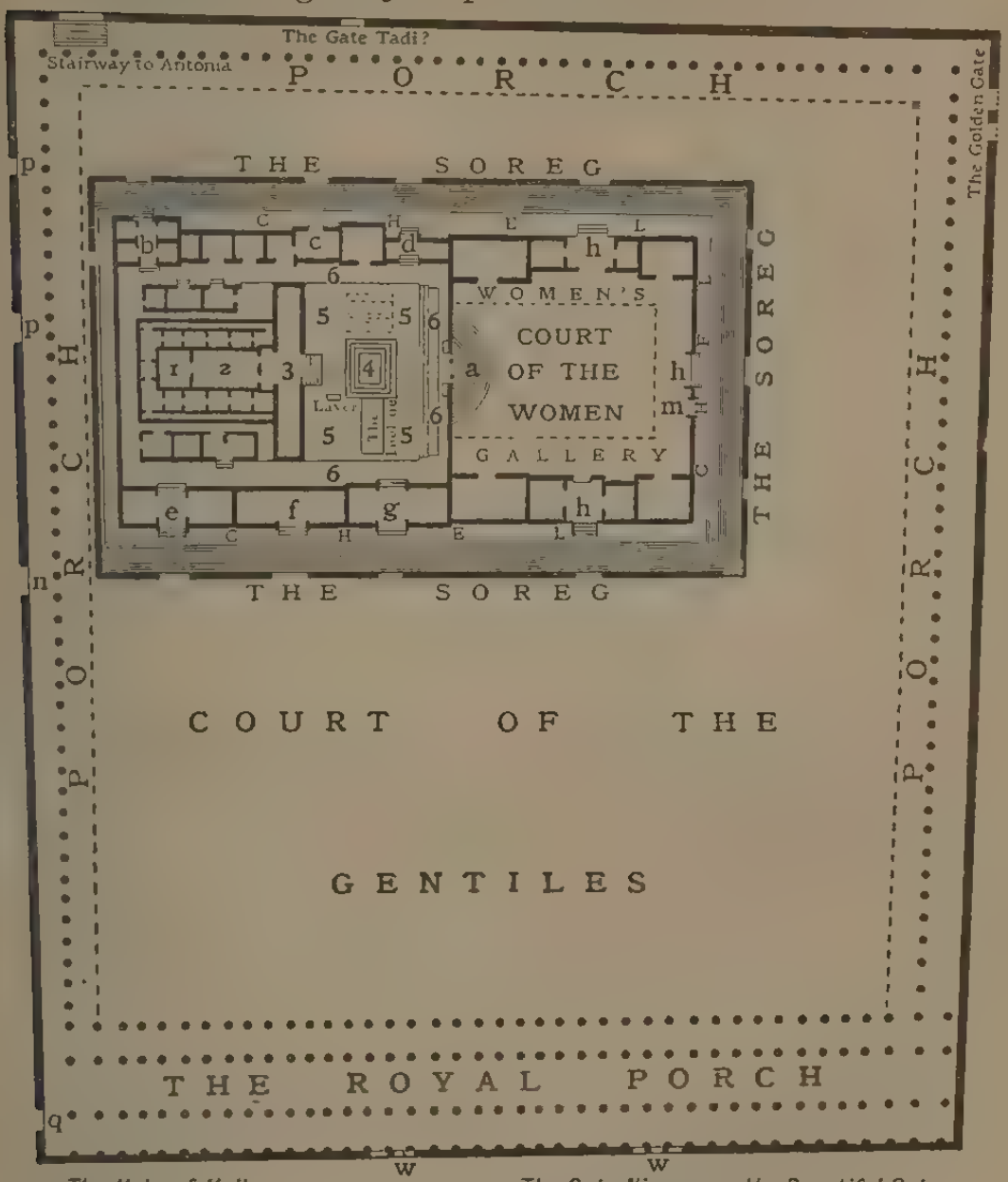
17. **it.** The new faith.

20. **saw and heard.** The sense of *touch* also is appealed to in 1 Jno. i. 3. The Apostolic witness was very full and decided—it was no mere 'spirit' that they had seen.

22. **more than forty years old.** Beyond all chance of a cure in the ordinary course of nature.

THE 3rd. TEMPLE OF THE JEWS (HEROD'S)

According to Josephus and the Middoth



1. *The Holy of Holies*
2. *The Holy Place*
3. *The Porch*
4. *The Altar*
5. *Court of the Priests*
6. *Court of Israel*

hhh. *Gates of the Women's Court*

n. *Gate leading to Herod's Palace*

q. *Gate leading to the Town*

a. *The Gate Nicanor or the Beautiful Gate*

b. *The Gate of the House Moked*

c. *The Gate of the Offering*

d. *The Gate Nitsus*

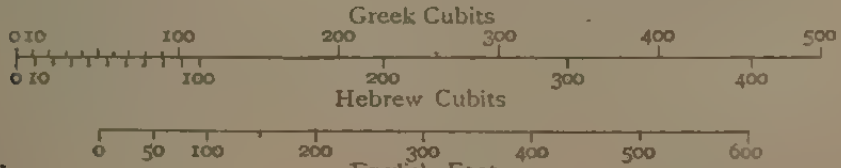
e. *The Gate of Kindling*

f. *The Gate of the first born.* g. *The Water Gate*

m. *The Women's Gate*

pp. *Gates leading to Northern Suburbs*

ww. *The Huldah Gates, low down in wall leading under porch to outer court.*



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5. The early Church at Prayer.

And being let go, they came to their own company, 23
and reported all that the chief priests and the elders had
said unto them. And they, when they heard it, lifted up 24
their voice to God with one accord, and said, O Lord, thou
that didst make the heaven and the earth and the sea, and
all that in them is: who by the Holy Ghost, *by* the mouth 25
of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array, 26
And the rulers were gathered together,
Against the Lord, and against his Anointed:

for of a truth in this city against thy holy Servant Jesus, 27
whom thou didst anoint, both Herod and Pontius Pilate,
with the Gentiles and the peoples of Israel, were gathered
together, to do whatsoever thy hand and thy counsel 28
foreordained to come to pass. And now, Lord, look upon 29
their threatenings: and grant unto thy servants to speak
thy word with all boldness, while thou stretchest forth thy 30
hand to heal; and that signs and wonders may be done
through the name of thy holy Servant Jesus. And when 31
they had prayed, the place was shaken wherein they were

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24. The prayer is made up of three parts:—
1. The address to God, realising His omnipotence.
2. The recognition of their persecution as the fulfilment of prophecy.
3. The petitions, (*a*) to deal with the threats, (*b*) to give boldness in speech, (*c*) to grant power to heal and work miracles in the forbidden name.

27. Servant. Cf. iii. 13 note. We contrast the word which they use of themselves in v. 29, *bondservants*. (So R.V. mg.)

31. shaken. A repetition of the Pentecostal gift—an assurance of the reality of the answer given to such prayers. (Cf. Lc. xi. 13.)

gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

6. Unity and liberality of the early disciples.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had 33 all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: 34 and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the 35 prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

7. Contrast of true and false liberality.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), 37 a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his

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32. This verse begins a new subject, the early Christian enthusiasm and communism. Cf. ii. 44 note.

34. **neither was there among them any that lacked.** When St Paul visited Jerusalem in 49 A.D. (c. xv.), this was not the case, for he was specially asked to remember the poor, Gal. ii. 9. Possibly the famine of 46 A.D. (xi. 28) proved too heavy a strain; the community had been living on its capital.

35. A duty afterwards handed over to the deacons.

36. **Barnabas.** Meaning 'Son of exhortation,' as in R.V., *not* 'The son of consolation' as in A.V. 'Nabhi' in Hebrew means a 'prophet,' and this Joseph being known as a teacher (cf. xi. 23 and xiii. 1) received from the Apostles the name of Barnabas. He accompanied St Paul on his first missionary journey. Probably special mention is made of him here because he is so prominent in the later story.

V. 1. Evidently Barnabas' generosity was much admired—Ananias and Sapphira are anxious to become notable too—a base motive, to begin with.

wife, sold a possession, and kept back *part* of the price, 2
his wife also being privy to it, and brought a certain part,
and laid it at the apostles' feet. But Peter said, Ananias, 3
why hath Satan filled thy heart to lie to the Holy Ghost,
and to keep back *part* of the price of the land? Whiles 4
it remained, did it not remain thine own? and after it was
sold, was it not in thy power? How is it that thou hast
conceived this thing in thy heart? thou hast not lied unto
men, but unto God. And Ananias hearing these words 5
fell down and gave up the ghost: and great fear came
upon all that heard it. And the young men arose and 6
wrapped him round, and they carried him out and buried
him.

And it was about the space of three hours after, when 7
his wife, not knowing what was done, came in. And 8
Peter answered unto her, Tell me whether ye sold the
land for so much. And she said, Yea, for so much. But 9
Peter *said* unto her, How is it that ye have agreed
together to tempt the Spirit of the Lord? behold, the
feet of them which have buried thy husband are at the
door, and they shall carry thee out. And she fell down 10
immediately at his feet, and gave up the ghost: and the
young men came in and found her dead, and they carried

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2. It is plain that they pretended that the sum they brought was the whole price. See *v.* 8, where the question is put to Sapphira.

3. **to the Holy Ghost.** It was a sin against his own conscience, through which the Holy Spirit spoke to him, and it was also a sin against the Church, which was the domain of the Holy Spirit.

5. **gave up the ghost**, either by reason of his agitation at discovery, or touched by the finger of God.

6. **young men.** Apparently a band of young men who attended St Peter; perhaps some of them were afterwards chosen as deacons.

9. **tempt.** To try whether such things could be done with impunity.

11 her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.'

8. Popularity and miraculous powers of the Church.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all
13 with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified
14 them; and believers were the more added to the Lord,
15 multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least
16 his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

9. Persecution succeeds Popularity. Miraculous delivery of the Apostles.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they
18 were filled with jealousy, and laid hands on the apostles,

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11. This incident shews us the infant Church exercising its disciplinary power—the punishments, though not repeated, are a witness for all time to the reality of that power.

12. **Solomon's porch.** Cf. iii. 10 note.

13. **the rest.** None dare come with base motives such as those of Ananias and Sapphira—but many sincere 'believers' were added, cf. *v.* 14.

15. **Peter.** He was the most conspicuous personality in the eyes of those outside, as well as the leader among the brethren themselves, cf. i. 16 note.

17. **the Sadducees.** They formed the aristocratic Jewish party, who could not endure anything which might annoy the Romans and endanger their own position. Their religion knew no enthusiasm.

and put them in public ward. But an angel of the Lord 19
by night opened the prison doors, and brought them out,
and said, Go ye, and stand and speak in the temple to the 20
people all the words of this Life. And when they heard 21
this, they entered into the temple about daybreak, and
taught. But the high priest came, and they that were
with him, and called the council together, and all the
senate of the children of Israel, and sent to the prison-
house to have them brought. But the officers that came 22
found them not in the prison; and they returned, and
told, saying, The prison-house we found shut in all 23
safety, and the keepers standing at the doors: but when
we had opened, we found no man within. Now when 24
the captain of the temple and the chief priests heard
these words, they were much perplexed concerning them
whereunto this would grow. And there came one and 25
told them, Behold, the men whom ye put in the prison
are in the temple standing and teaching the people.

10. Trial and punishment of the Apostles.

Then went the captain with the officers, and brought 26
them, *but* without violence; for they feared the people,
lest they should be stoned. And when they had brought 27
them, they set them before the council. And the high
priest asked them, saying, We straitly charged you not to 28
teach in this name: and behold, ye have filled Jerusalem
with your teaching, and intend to bring this man's blood

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19. an angel. So in the case of St Peter in xii. 7.

20. Note early ways of speaking of the new faith—'The Way,' 'The Truth,' and 'The Life' seem all to have been used. Cf. Jno. xiv. 6.

21. council and senate. Both words refer to the same assembly, the Jewish Sanhedrin. Cf. iv. 5 note.

24. the captain of the temple. Cf. iv. 1 note.

28. Obviously what they fear is a popular upheaval. They had unjustly incited the crowds to cry, 'Crucify him'—now a reaction seems at hand.

29 upon us. But Peter and the apostles answered and said,
30 We must obey God rather than men. The God of our
fathers raised up Jesus, whom ye slew, hanging him on
31 a tree. Him did God exalt with his right hand *to be* a
Prince and a Saviour, for to give repentance to Israel,
32 and remission of sins. And we are witnesses of these
things; and *so is* the Holy Ghost, whom God hath given
to them that obey him.
33 But they, when they heard this, were cut to the heart,
34 and were minded to slay them. But there stood up one
in the council, a Pharisee, named Gamaliel, a doctor of
the law, had in honour of all the people, and commanded
35 to put the men forth a little while. And he said unto
them, Ye men of Israel, take heed to yourselves as touching
36 these men, what ye are about to do. For before these days
rose up Theudas, giving himself out to be somebody; to
whom a number of men, about four hundred, joined them-
selves: who was slain; and all, as many as obeyed him,

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29. Cf. iv. 19, 20.

30. The God of our fathers. The phrase emphasizes the continuity of Judaism and Christianity; in the same spirit, 'Israel' is mentioned in *v.* 31.

31. repentance...and remission. Repentance had been preached by the Baptist, remission was given by Christ.

32. and so is the Holy Ghost. The double witness. Cf. Jno. xv. 26, 27. Unsupported by the recognisable presence of the Holy Spirit they might have thought themselves mistaken or deceived, when all the weight of authority was against them.

34. Gamaliel. Teacher of St Paul. Cf. xxii. 3. Grandson of the great Rabbi Hillel. A man of liberal interests, though a strict Jew. His position in the speech seems rather the result of prudence than of real toleration.

36. Theudas. Josephus, the Jewish historian, tells us of a Theudas who perished in a similar revolt about 46 A.D. If both references are to the same man, either St Luke or Josephus has made some confusion, for St Luke makes Theudas' attempt *previous* to Judas' rising, which took place in 6 or 7 A.D. The country, however, was distraught with murderers, robbers, and deceivers, and as there must have been many such incidents, possibly two leaders had the same name.

were dispersed, and came to nought. After this man rose 37
up Judas of Galilee in the days of the enrolment, and drew
away *some of the* people after him: he also perished; and
all, as many as obeyed him, were scattered abroad. And 38
now I say unto you, Refrain from these men, and let them
alone: for if this counsel or this work be of men, it will be
overthrown: but if it is of God, ye will not be able to 39
overthrow them; lest haply ye be found even to be fighting
against God. And to him they agreed: and when they 40
had called the apostles unto them, they beat them and
charged them not to speak in the name of Jesus, and let
them go. They therefore departed from the presence of 41
the council, rejoicing that they were counted worthy to
suffer dishonour for the Name. And every day, in the 42
temple and at home, they ceased not to teach and to
preach Jesus *as* the Christ.

11. Charity organised. The 'Seven' appointed.

Now in these days, when the number of the disciples 6
was multiplying, there arose a murmuring of the Grecian
Jews against the Hebrews, because their widows were

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37. **Judas.** Josephus tells of his rising under Cyrenius (the date will be A.D. 6 or 7), and says that the fanatical sect of Jewish patriots called Zealots took its rise then. One of the twelve Apostles, Simon, had belonged to it, cf. i. 13.

38, 39. 'Magna est veritas, et praevalebit.'

41. **for the Name**, i.e. simply for being Christians. Cf. 1 Pet. iv. 14–16. After, and during the Neronian persecution, they began to be persecuted for the crimes falsely supposed to be connected with the name of Christian.

42. **the temple.** The crowded temple courts would give them unrivalled opportunities for preaching.

VI. 1. **Grecian Jews** (or 'Hellenists,' R.V. mg.). These would generally be Jews who had been born out of Palestine, and whose ordinary language was Greek. They had either returned to live permanently in the Holy City, or were there for a time for mercantile or other reasons. Those Jews, on the other hand, who were zealous for the old Hebrew ideals, and generally spoke Aramaic, are called 'Hebrews,' and tended to look down on the Hellenists.

2 neglected in the daily ministration. And the twelve
called the multitude of the disciples unto them, and said,
It is not fit that we should forsake the word of God, and
3 serve tables. Look ye out therefore, brethren, from among
you seven men of good report, full of the Spirit and of
4 wisdom, whom we may appoint over this business. But
we will continue stedfastly in prayer, and in the ministry
5 of the word. And the saying pleased the whole multitude:
and they chose Stephen, a man full of faith and of the
Holy Spirit, and Philip, and Prochorus, and Nicanor, and
Timon, and Parmenas, and Nicolas a proselyte of Antioch:
6 whom they set before the apostles: and when they had
prayed, they laid their hands on them.
7 And the word of God increased; and the number of
the disciples multiplied in Jerusalem exceedingly; and a
great company of the priests were obedient to the faith.

12. Stephen's preaching and arrest.

8 And Stephen, full of grace and power, wrought great
9 wonders and signs among the people. But there arose

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3. **seven.** Probably as being the perfect number. (The number of deacons in Rome at a later date was limited to seven.) The title 'Deacon' is not actually used in connection with this band in N.T., and it is uncertain whether the diaconate became an 'order' from this time forward, but, the example once set by St Peter, the idea was certain to be acted upon soon. We find deacons in the Philippian Church about 60 A.D. (Phil. i. 1.)

5. **Nicolas** being a proselyte is the first Gentile Christian expressly named in N.T. It is notable that all the other names are Greek; if this means that those who bore them were 'Hellenists,' it shews a very generous desire on the part of the early Church to right the wrong complained of by the 'Hellenist' Jews. For Philip cf. viii. 5 note, and xxi. 8 note.

6. They are elected by the Church, and ordained by the Apostles. Popular approval entered largely into early ordinations, and at times men were even forced to be ordained.

7. Cf. i. 15 note.

8. **Stephen,** himself probably a Hellenist, finds his opponents in Hellenists.

certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the 10
wisdom and the Spirit by which he spake. Then they 11
suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And 12
they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, 13
This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this 14
Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And 15
all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

13. Stephen's defence and death.

And the high priest said, Are these things so? 7
And he said, 2

---

9. **the Libertines.** Probably these were Jews descended from those whom Pompey the Great carried away captive to Rome after he had taken Jerusalem in 63 B.C. Some had returned to Jerusalem and formed a synagogue of their own. We hear of five of these synagogues of foreign Jews in this verse, and there is a Rabbinical statement that there were 480 synagogues in Jerusalem!

11. **they suborned men.** As in the trial of our Lord. Mt. xxvi. 59, 60.

14. **destroy this place.** The old libel, founded no doubt on the incident recorded in Jno. ii. 19.

change the customs. Our Lord said in Mt. v. 17, 'I came not to destroy, but to fulfil.' Nevertheless it is true that fulfilment did mean discontinuance in many cases, though at this stage the Church did not realise it so plainly as its opponents.

VII. 1. **the high priest.** Still Caiaphas.

Are these things so? Note the grounds of accusation:—

(1) Abusing the Temple, and saying Jesus would destroy it.

(2) Abusing the Law, and saying Jesus would destroy the Mosaic customs.

/ Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in
3 Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and
4 come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed
5 him into this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had
6 no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years.
7 And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and
8 serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob
9 the twelve patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God
10 was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his
11 house. Now there came a famine over all Egypt and

Stephen does not meet the accusations directly, but attempts by an historical sketch of Jewish history to shew the true place of Moses, the Law, and the Temple. Verses 44–50 form a kind of answer to the first accusation, and verses 38 and 53 shew his respect for the Law.

2. **Mesopotamia**, i.e. in Ur of the Chaldees, cf. Gen. xi. 31.

4. Cf. Gen. xii. 4, 5.

5. **he promised.** On three occasions, Gen. xv. 3, xvii. 16, and xviii. 10.

6. **four hundred years.** Exod. xii. 40 gives 430 years. There seem to have been two schemes of chronology extant.

8. **circumcision.** Cf. Gen. xvii. 9–12.

9. For the story of Joseph cf. Gen. xxxvii.–xlviii.

Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn 12
in Egypt, he sent forth our fathers the first time. And at 13
the second time Joseph was made known to his brethren;
and Joseph's race became manifest unto Pharaoh. And 14
Joseph sent, and called to him Jacob his father, and all
his kindred, threescore and fifteen souls. And Jacob 15
went down into Egypt; and he died, himself, and our
fathers; and they were carried over unto Shechem, and 16
laid in the tomb that Abraham bought for a price in
silver of the sons of Hamor in Shechem. But as the time 17
of the promise drew nigh, which God vouchsafed unto
Abraham, the people grew and multiplied in Egypt, till 18
there arose another king over Egypt, which knew not
Joseph. The same dealt subtilly with our race, and evil 19
entreated our fathers, that they should cast out their
babes to the end they might not live. At which season 20
Moses was born, and was exceeding fair; and he was
nourished three months in his father's house: and when 21
he was cast out, Pharaoh's daughter took him up, and
nourished him for her own son. And Moses was instructed 22
in all the wisdom of the Egyptians; and he was mighty
in his words and works. But when he was well-nigh 23
forty years old, it came into his heart to visit his brethren
the children of Israel. And seeing one *of them* suffer 24

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14. threescore and fifteen souls. Gen. xlvi. 27 gives the number as 70—St Paul's reckoning (that of the Greek O.T.) includes five of Joseph's descendants.

16. Cf. Gen. xxiii. 16, and xxxiii. 19, and Josh. xxiv. 32. Jacob seems to have bought the land, and the story became confused with the story of Abraham's purchase of Machpelah.

18. another king. A dynasty of foreign kings, known as Hyksos, ruled Egypt for some time, and perhaps it was one of these foreign conquerors who welcomed the foreigner Jacob. If this were so, the patriotic dynasty of native kings who drove out the Hyksos invaders would have no sympathy with their protégés the Israelites.

wrong, he defended him, and avenged him that was
25 oppressed, smiting the Egyptian: and he supposed that
his brethren understood how that God by his hand was
26 giving them deliverance; but they understood not. And
the day following he appeared unto them as they strove,
and would have set them at one again, saying, Sirs, ye
27 are brethren; why do ye wrong one to another? But he
that did his neighbour wrong thrust him away, saying,
28 Who made thee a ruler and a judge over us? Wouldest
thou kill me, as thou killedst the Egyptian yesterday?
29 And Moses fled at this saying, and became a sojourner in
30 the land of Midian, where he begat two sons. And when
forty years were fulfilled, an angel appeared to him in the
wilderness of mount Sinai, in a flame of fire in a bush.
31 And when Moses saw it, he wondered at the sight: and
as he drew near to behold, there came a voice of the
32 Lord, I am the God of thy fathers, the God of Abraham,
and of Isaac, and of Jacob. And Moses trembled, and
33 durst not behold. And the Lord said unto him, Loose
the shoes from thy feet: for the place whereon thou
34 standest is holy ground. I have surely seen the affliction
of my people which is in Egypt, and have heard their
groaning, and I am come down to deliver them: and now
35 come, I will send thee into Egypt. This Moses whom
they refused, saying, Who made thee a ruler and a judge?
him hath God sent *to be* both a ruler and a deliverer with
the hand of the angel which appeared to him in the bush.
36 This man led them forth, having wrought wonders and
signs in Egypt, and in the Red sea, and in the wilderness
37 forty years. This is that Moses, which said unto the
children of Israel, A prophet shall God raise up unto you
38 from among your brethren, like unto me. This is he that

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33. Loose the shoes from thy feet. The Eastern sign of reverence—still observed in Mahometan worship.

37. Cited from Deut. xviii. 15, cf. iii. 22 note.

was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our 39
fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto 40
Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a 41
calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, 42
and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, 43
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in the 44
wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had

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38. Moses has relations both with the Angel and with the fathers. He is the *mediator* of the old covenant, cf. Gal. iii. 19.

angel. In Exodus it is Jehovah who speaks with him. Later Hebrew reverence and awe pictured the 'angel' as giving the revelation, and not Jehovah Himself.

living oracles. It is remarked that Stephen speaks of the law as '*living* oracles,' intending to shew that it was meant to give life, if only the Israelites had obeyed it.

42, 43. the book of the prophets. Quoted from Amos v. 25–27. Amos was one of the twelve whose writings were included in the book of the 'latter prophets.' St Paul's quotation differs from our O.T.; following the Greek version. What Amos seems to say is that the Israelites have worshipped or will worship even the Assyrian deities Siccuth, and Chiun (Saturn). The Greek translation refers the words to the idolatry of Israel in the wilderness. No such god as Rephan is known, the name is due to a misunderstanding of a Hebrew word.

Babylon. For 'Damascus' of Amos v. 27.

45 seen. Which also our fathers, in their turn, brought in
with Joshua when they entered on the possession of the
nations, which God thrust out before the face of our fathers,
46 unto the days of David; who found favour in the sight of
God, and asked to find a habitation for the God of Jacob.
47 But Solomon built him a house. Howbeit the Most High
48 dwelleth not in *houses* made with hands; as saith the
prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye
do always resist the Holy Ghost: as your fathers did, so
52 do ye. Which of the prophets did not your fathers
persecute? and they killed them which shewed before of
the coming of the Righteous One; of whom ye have now
53 become betrayers and murderers; ye who received the
law as it was ordained by angels, and kept it not.

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45. brought in (and retained) unto the days of David. The tabernacle was at Gibeon in David's day. Cf. 1 Chron. xxi. 29.

48–50. Stephen's meaning seems to be this:—God allowed the Temple to be built for Him, but the idea of limiting His presence to it is unthinkable. The Temple is worthy of all honour, so long as its exaltation does not mean the degradation of the idea of God. Solomon's ideas had been loftier than the selfish exclusiveness of the Jews of Stephen's day. Cf. 1 Kings viii. 27.

49. Cited from Isaiah lxvi. 1, 2.

51. ye do always resist. They always succeeded in taking the spirituality out of religion, whether by idolatry, or by legalism, or by giving to the building the honour due to Him who dwelt there.

52. Cf. Mt. xxiii. 29–36. Our Lord's view is the same as that here expressed.

53. Stephen makes no attack on the Law, only on their misuse of it.

Now when they heard these things, they were cut to 54
the heart, and they gnashed on him with their teeth. But 55
he, being full of the Holy Ghost, looked up stedfastly into
heaven, and saw the glory of God, and Jesus standing on
the right hand of God, and said, Behold, I see the heavens 56
opened, and the Son of man standing on the right hand
of God. But they cried out with a loud voice, and stopped 57
their ears, and rushed upon him with one accord; and 58
they cast him out of the city, and stoned him: and the
witnesses laid down their garments at the feet of a young
man named Saul. And they stoned Stephen, calling upon 59
the Lord, and saying, Lord Jesus, receive my spirit. And 60
he kneeled down, and cried with a loud voice, Lord, lay
not this sin to their charge. And when he had said this,
he fell asleep. And Saul was consenting unto his death. 8

IV. The Church in Syria. viii. 1*b*–xii. 25.

1. The Christian dispersion.

And there arose on that day a great persecution
against the church which was in Jerusalem; and they
were all scattered abroad throughout the regions of Judæa
and Samaria, except the apostles. And devout men buried 2
Stephen, and made great lamentation over him. But Saul 3

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56. stanḍing on the right hand of God. Such a statement would seem to them blasphemy against their cardinal doctrine of the *One* God.

58. stoned him. An illegal action. The power of life and death had been taken away from the Jews by the Romans.

59, 60. Compare the words of our Lord, Lc. xxiii. 34, 46.

60. fell asleep. The peace of Christian death contrasted with the tumultuous frenzy of the slayers.

VIII. 1. Saul. Compare St Paul's own account of this event, Acts xxii. 20.

Judæa and Samaria. Cf. i. 8 note. The second stage in the expansion of the Church.

3. Cf. St Paul's regret, expressed in Gal. i. 13, 1 Cor. xv. 9.

laid waste the church, entering into every house, and haling men and women committed them to prison.

2. Philip evangelises Samaria.

4 They therefore that were scattered abroad went about
5 preaching the word. And Philip went down to the city
6 of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw
7 the signs which he did. For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame,
8 were healed. And there was much joy in that city.
9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one:
10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called
11 Great. And they gave heed to him, because that of long
12 time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they

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5. **Philip.** This must be Philip the Deacon, not Philip the Apostle, for in *v.* 1 it is stated that the Apostles stayed in Jerusalem.

Samaria. It was a great step for a Jew to preach to Samaritans. 'For Jews have no dealings with Samaritans' (Jno. iv. 9); but our Lord had shewn the way.

6. The miraculous powers are held also by men outside the Apostolic circle.

9. **amazed.** Simon's wonders simply amazed them, Philip's filled them with joy. A true miracle will reveal God's character, whether in beneficence or justice.

10. He seems to have represented himself as the Supreme God—superior to the powers who made this material world and man.

11, 12. Note the contrast:—'gave heed' to Simon; 'believed' Philip.

were baptized, both men and women. And Simon also 13
himself believed: and being baptized, he continued with
Philip; and beholding signs and great miracles wrought,
he was amazed.

3. St Peter and St John in Samaria: Simon Magus' punishment.

Now when the apostles which were at Jerusalem heard 14
that Samaria had received the word of God, they sent unto
them Peter and John: who, when they were come down, 15
prayed for them, that they might receive the Holy Ghost:
for as yet he was fallen upon none of them: only they had 16
been baptized into the name of the Lord Jesus. Then laid 17
they their hands on them, and they received the Holy
Ghost. Now when Simon saw that through the laying on 18
of the apostles' hands the Holy Ghost was given, he offered
them money, saying, Give me also this power, that on 19
whomsoever I lay my hands, he may receive the Holy
Ghost. But Peter said unto him, Thy silver perish with 20
thee, because thou hast thought to obtain the gift of God
with money. Thou hast neither part nor lot in this 21
matter: for thy heart is not right before God. Repent 22
therefore of this thy wickedness, and pray the Lord, if

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13. He, an expert in deception, could find no explanation for these miracles—so far he *believed*; but the position of a disciple must have been irksome to him, and doubtless he looked on it only as a necessary preliminary to himself conferring the powers.

16. The gifts of the Spirit were not necessarily consequent on Baptism; they were given before it in x. 44. They are here conveyed by the laying on of hands.

18. It would appear that Simon himself shared in the gifts, and became anxious to buy the secret for conferring them. The meaning of the gifts is lost to him—they are not signs to him of anything deeper within, only he wishes to dazzle other people with them for his own ends.

20. From Simon's action the attempt to purchase spiritual gifts or offices has become known as Simony.

perhaps the thought of thy heart shall be forgiven thee.
23 For I see that thou art in the gall of bitterness and in the
24 bond of iniquity. And Simon answered and said, Pray
ye for me to the Lord, that none of the things which ye
have spoken come upon me.
25 They therefore, when they had testified and spoken
the word of the Lord, returned to Jerusalem, and preached
the gospel to many villages of the Samaritans.

4. Philip and the Ethiopian eunuch.

26 But an angel of the Lord spake unto Philip, saying,
Arise, and go toward the south unto the way that goeth
down from Jerusalem unto Gaza: the same is desert.
27 And he arose and went: and behold, a man of Ethiopia,
a eunuch of great authority under Candace, queen of the
Ethiopians, who was over all her treasure, who had come
28 to Jerusalem for to worship; and he was returning and
sitting in his chariot, and was reading the prophet Isaiah.
29 And the Spirit said unto Philip, Go near, and join thyself
30 to this chariot. And Philip ran to him, and heard him

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23. **in the gall of bitterness**, &c. Probably St Peter means that he is likely to become a centre of division (cf. Deut. xxix. 18), and a teacher who would bind his people fast with iniquitous practices—which is precisely what seems to have happened. Early Church writers make him the first heresiarch, and the opponent of Simon Peter.

25. Compare their former attitude to a Samaritan village, Lc. ix. 52–56.

26. **the same is desert.** Probably refers to the road, but may refer to the city. Gaza was an ancient town on the sea-coast, which had been the chief of the Philistine Confederacy. It had been destroyed by Alexander the Great, but was rebuilt in the first century B.C.

27. **Ethiopia.** The name used to describe the great district to the south of Egypt. Candace seems to have been a title used by the Queens of Meroe (as 'Pharaoh' was by the Egyptian kings). The eunuch was probably one of the many proselytes who came up to worship at Jerusalem. There is little doubt that he was an African by race, and not a Jewish settler in Ethiopia.

reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some 31
one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which 32
he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken away: 33
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of 34
whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning 35
from this scripture, preached unto him Jesus. And as 36
they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth
hinder me to be baptized? And he commanded the 38
chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.
And when they came up out of the water, the Spirit of the 39
Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was 40
found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

32, 33. Quoted from Is. liii. 7, 8, where the afflicted servant of God is discovered to be bearing the sins of others and not his own—a prophetic type of Christ.

[**37.**] A.V. inserts, as do some authorities, *v.* 37, which runs thus:—'And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' The words were probably inserted to shew that Philip did not act precipitately, and may be a reflection of some early baptismal service.

39. caught away. St Luke seems to mean that it was in a miraculous manner.

40. Azotus, or **Ashdod,**—about 20 miles N.E. of Gaza.

5. The conversion of Saul.

9 But Saul, yet breathing threatening and slaughter
against the disciples of the Lord, went unto the high
2 priest, and asked of him letters to Damascus unto the
synagogues, that if he found any that were of the Way,
whether men or women, he might bring them bound to
3 Jerusalem. And as he journeyed, it came to pass that
he drew nigh unto Damascus: and suddenly there shone
4 round about him a light out of heaven: and he fell upon
the earth, and heard a voice saying unto him, Saul, Saul,
5 why persecutest thou me? And he said, Who art thou,
Lord? And he *said*, I am Jesus whom thou persecutest:
6 but rise, and enter into the city, and it shall be told thee
7 what thou must do. And the men that journeyed with
him stood speechless, hearing the voice, but beholding no
8 man. And Saul arose from the earth; and when his eyes
were opened, he saw nothing; and they led him by the
9 hand, and brought him into Damascus. And he was
three days without sight, and did neither eat nor drink.

IX. **2.** Saul the Pharisee unites with the Sadducean High Priest in hostility to the Church.

Damascus. 'This city is the contemporary of all history.' Once the chief city of Syria, it was in St Paul's day second to Antioch, but still containing many Jews (10,000 were slain in the Jewish war). Mt. iv. 24 says 'the report of him went out into the whole of Syria,' and doubtless the news of Pentecost also soon reached Damascus. The Christians were still in connection with the synagogues.

the Way. Evidently a familiar name for Christianity when St Luke wrote, possibly based on Jno. xiv. 6 (cf. v. 20 note).

3. For the other accounts of St Paul's conversion cf. xxii. 3–21, and xxvi. 12–18. xxii. 6 tells us it was about noon.

5. In xxvi. 14 the words 'it is hard for thee to kick against the goads' are added, and they had slipped into the text here in many MSS.; hence their appearance here in A.V.

The word 'Lord' as yet simply implies respect, not an address to the Son of God.

7. xxii. 9 says they heard *not* the voice. The writer is far too careful not to have noticed such a discrepancy—probably they heard the sound, but did not distinguish the words.

Now there was a certain disciple at Damascus, named 10
Ananias; and the Lord said unto him in a vision, Ananias.
And he said, Behold, I *am here*, Lord. And the Lord 11
said unto him, Arise, and go to the street which is called
Straight, and inquire in the house of Judas for one named
Saul, a man of Tarsus: for behold, he prayeth; and he 12
hath seen a man named Ananias coming in, and laying
his hands on him, that he might receive his sight. But 13
Ananias answered, Lord, I have heard from many of this
man, how much evil he did to thy saints at Jerusalem:
and here he hath authority from the chief priests to bind 14
all that call upon thy name. But the Lord said unto him, 15
Go thy way: for he is a chosen vessel unto me, to bear
my name before the Gentiles and kings, and the children
of Israel: for I will shew him how many things he must 16
suffer for my name's sake. And Ananias departed, and 17
entered into the house; and laying his hands on him
said, Brother Saul, the Lord, *even* Jesus, who appeared
unto thee in the way which thou camest, hath sent me,
that thou mayest receive thy sight, and be filled with the
Holy Ghost. And straightway there fell from his eyes as 18

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11. The 'street which is called Straight' is still to be traced, and the house of Judas is still pointed out.

13, 14. These verses shew us how close the intercourse was with Jerusalem. News had already come to Damascus of Saul's reputation and mission.

15. Some part of his mission is to Israel, and so he always gives them the first chance of believing. (He looked even on his Gentile work as indirectly for the benefit of the Jews. Cf. Rom. xi. 13, 14.)

17. The news of the Personal Appearance had gone abroad. The whole story is against the idea that it was an hallucination of Saul himself. He *had* spiritual exaltations, cf. 2 Cor. xii. 1–10, but he does not mention this among them; while, on the other hand, he grounds his claim to Apostleship on it, as parallel to the vision of Christ by the other Apostles. 1 Cor. ix. 1.

18. The story presupposes his repentance, and suggests that, like Cornelius, the Holy Ghost was given him by the laying on of hands even before his baptism.

it were scales, and he received his sight; and he arose and
19 was baptized; and he took food and was strengthened.

6. Saul in Damascus and Jerusalem.

And he was certain days with the disciples which were
20 at Damascus. And straightway in the synagogues he
21 proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he
22 might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took
24 counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night
25 that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

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19. In Gal. i. 17 St Paul tells us that he went into Arabia and returned again to Damascus. No doubt this visit was to some solitary spot (perhaps to Sinai where the old Law had been given), to think over his new message. Some such interval must have been necessary before the conclusive arguing of *v.* 22; and we should probably fit the visit to Arabia in between *vv.* 19 and 20.

20. **straightway**, after the interval of retirement. Perhaps it is used here meaning 'suddenly.'

His preaching has a double point, he proves the Godhead and the Messiahship (*v.* 22) of Christ. It has also a double effect on his hearers, amazement at his change, and inability to resist his arguments. No doubt his great knowledge of the Old Testament and his Rabbinic training stood him in good stead.

23. **many days.** Cf. Gal. i. 18, 'three years' from his conversion; this may only mean, according to the Jewish way of speaking, parts of three years—in our reckoning about two, 36–38 A.D.

25. St Paul gives us his own description in 2 Cor. xi. 32.

And when he was come to Jerusalem, he assayed to 26
join himself to the disciples: and they were all afraid of
him, not believing that he was a disciple. But Barnabas 27
took him, and brought him to the apostles, and declared
unto them how he had seen the Lord in the way, and that
he had spoken to him, and how at Damascus he had
preached boldly in the name of Jesus. And he was with 28
them going in and going out at Jerusalem, preaching 29
boldly in the name of the Lord: and he spake and
disputed against the Grecian Jews; but they went about
to kill him. And when the brethren knew it, they brought 30
him down to Cæsarea, and sent him forth to Tarsus.

7. The Church at peace.

So the church throughout all Judæa and Galilee and 31
Samaria had peace, being edified; and, walking in the
fear of the Lord and in the comfort of the Holy Ghost,
was multiplied.

8. St Peter at Lydda and Joppa.

And it came to pass, as Peter went throughout all 32
parts, he came down also to the saints which dwelt at

Apparently his enemies had ridiculed his ignominious escape, for he seems to count it there a 'weakness.'

26. The rank and file of the Church, the 'disciples,' cannot believe the change is a real one—they take him for a spy, perhaps—but Barnabas meeting him, brings him to the Church leaders, the Apostles, St Peter and St James the brother of the Lord (Gal. i. 18), telling them that the vision had had a lasting effect on him, and that he had already 'taken the field' against the Jews by preaching in Damascus.

28. going in and going out. In Gal. i. 18 St Paul says he stayed *fifteen days* with St Peter. In this verse we seem to hear of prolonged missionary labours, which may have been undertaken *after* his visit to St Peter.

29. the Grecian Jews. It was they who had succeeded in bringing about Stephen's death, cf. vi. 9–14.

30. He goes back to his old home a new man.

33 Lydda. And there he found a certain man named Æneas,
which had kept his bed eight years; for he was palsied.
34 And Peter said unto him, Æneas, Jesus Christ healeth
35 thee: arise, and make thy bed. And straightway he
arose. And all that dwelt at Lydda and in Sharon saw
him, and they turned to the Lord.
36 Now there was at Joppa a certain disciple named
Tabitha, which by interpretation is called Dorcas: this
woman was full of good works and almsdeeds which she
37 did. And it came to pass in those days, that she fell sick,
and died: and when they had washed her, they laid her
38 in an upper chamber. And as Lydda was nigh unto Joppa,
the disciples, hearing that Peter was there, sent two men
unto him, intreating him, Delay not to come on unto us.
39 And Peter arose and went with them. And when he was
come, they brought him into the upper chamber: and all
the widows stood by him weeping, and shewing the coats
and garments which Dorcas made, while she was with
40 them. But Peter put them all forth, and kneeled down,
and prayed; and turning to the body, he said, Tabitha,
arise. And she opened her eyes; and when she saw
41 Peter, she sat up. And he gave her his hand, and raised
her up; and calling the saints and widows, he presented
42 her alive. And it became known throughout all Joppa:
43 and many believed on the Lord. And it came to pass, that
he abode many days in Joppa with one Simon a tanner.

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32. **Lydda**—about ten miles S.E. of Joppa. Probably St Peter travelled about conferring the gifts of the Holy Spirit on those who had been converted and baptized.

34. Cf. Mark ii. 11. St Peter keeps very much to the methods of his Master.

36. **Tabitha**—Aramaic for a Gazelle.

40. This story again resembles our Lord's raising of Jairus' daughter, when He used the words 'Talitha cumi.' Probably St Peter had it in mind. He would say to the woman 'Tabitha cumi.'

43. The house is still shewn in Joppa (now Jaffa).

9. The admission of Cornelius to the Church.

Now *there was* a certain man in Cæsarea, Cornelius by 10
name, a centurion of the band called the Italian band, a 2
devout man, and one that feared God with all his house,
who gave much alms to the people, and prayed to God
alway. He saw in a vision openly, as it were about the 3
ninth hour of the day, an angel of God coming in unto
him, and saying to him, Cornelius. And he, fastening 4
his eyes upon him, and being affrighted, said, What is it,
Lord? And he said unto him, Thy prayers and thine
alms are gone up for a memorial before God. And now 5
send men to Joppa, and fetch one Simon, who is surnamed
Peter: he lodgeth with one Simon a tanner, whose house 6
is by the sea side. And when the angel that spake unto 7
him was departed, he called two of his household-servants,
and a devout soldier of them that waited on him continu-

X. 1. We now come to the most important incident in the journey which St Peter began in ix. 32. The length at which it is narrated shews that St Luke considered it as an epoch-making event in the history of the Church. Cornelius seems to have been a proselyte, as *v.* 2 calls him 'a devout man, and one that feared God,' a description often used in Acts for uncircumcised proselytes. The great step here taken was the admission of an uncircumcised man into the Church. The Ethiopian eunuch was probably of the same standing, but as there is no evidence that the incidents are in chronological order, possibly Cornelius was admitted first. Nicolas (cf. vi. 5 note) was probably a *circumcised* proselyte.

Italian band, or 'cohort' as marg. Judæa at this time was governed by auxiliary forces, either raised locally, or abroad. Here Cornelius commands a band of Italian troops, who are no part of the regular Roman legions. The 'Augustan' band may be another of the same sort, xxvii. 1, but it is very doubtful, cf. note.

3. the ninth hour. Three o'clock in the afternoon. He fell into a trance as he was at prayer.

7. devout. The soldier was probably also a Proselyte of the Gate.

8 ally; and having rehearsed all things unto them, he sent
them to Joppa.
9 Now on the morrow, as they were on their journey,
and drew nigh unto the city, Peter went up upon the
10 housetop to pray, about the sixth hour: and he became
hungry, and desired to eat: but while they made ready,
11 he fell into a trance; and he beholdeth the heaven opened,
and a certain vessel descending, as it were a great sheet,
12 let down by four corners upon the earth: wherein were
all manner of fourfooted beasts and creeping things of the
13 earth and fowls of the heaven. And there came a voice to
14 him, Rise, Peter; kill and eat. But Peter said, Not so,
Lord; for I have never eaten anything that is common
15 and unclean. And a voice *came* unto him again the
second time, What God hath cleansed, make not thou
16 common. And this was done thrice: and straightway
the vessel was received up into heaven.
17 Now while Peter was much perplexed in himself what
the vision which he had seen might mean, behold, the
men that were sent by Cornelius, having made inquiry for
18 Simon's house, stood before the gate, and called and asked
whether Simon, which was surnamed Peter, were lodging

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9. the sixth hour. At noon, one of the three Jewish 'hours of prayer' which the Christians did not cease to observe.

13. The Divine power takes up and utilises the thought uppermost in St Peter's mind—his desire for food.

14. The Jewish Law laid down strict regulations about clean and unclean beasts, see Lev. xi. 2–47. All the forbidden ones, though they might be in themselves inoffensive, would be called by a devout Jew 'common and unclean.'

15. What God hath cleansed. The Jewish exclusiveness had once been God's way of preventing their sense of *mission* being lost by intermixture with the nations—now He has 'cleansed' the Gentiles in Christ Jesus, 'who made both one, and brake down the middle wall of partition,' Eph. ii. 14.

17. perplexed. He would wonder whether it simply referred to the law of clean and unclean meats, or had some deeper message.

there. And while Peter thought on the vision, the Spirit 19
said unto him, Behold, three men seek thee. But arise, 20
and get thee down, and go with them, nothing doubting:
for I have sent them. And Peter went down to the men, 21
and said, Behold, I am he whom ye seek: what is the
cause wherefore ye are come? And they said, Cornelius 22
a centurion, a righteous man and one that feareth God,
and well reported of by all the nation of the Jews, was
warned *of God* by a holy angel to send for thee into his
house, and to hear words from thee. So he called them 23
in and lodged them.

And on the morrow he arose and went forth with them,
and certain of the brethren from Joppa accompanied him.
And on the morrow they entered into Cæsarea. And 24
Cornelius was waiting for them, having called together
his kinsmen and his near friends. And when it came to 25
pass that Peter entered, Cornelius met him, and fell down
at his feet, and worshipped him. But Peter raised him 26
up, saying, Stand up; I myself also am a man. And as 27
he talked with him, he went in, and findeth many come
together: and he said unto them, Ye yourselves know how 28
that it is an unlawful thing for a man that is a Jew to join
himself or come unto one of another nation; and *yet* unto
me hath God shewed that I should not call any man

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20. The word used for 'doubting' means literally 'making no distinctions.'

22. **one that feareth God.** St Peter would understand from this that he was a proselyte.

23. The journey lay for about forty miles along the sea-coast. Apparently they rested a night on their way, as the servants had done in coming.

25. Such exaggerated reverence would undermine the whole spirit of Christian Brotherhood. Cf. Rev. xix. 10 and xxii. 8, 9.

28. So long as Cornelius and his family remained uncircumcised, a devout Jew would treat them socially as Gentiles. St Peter proved to be peculiarly sensitive on this point. Cf. Gal. ii. 11.

29 common or unclean: wherefore also I came without gain-
saying, when I was sent for. I ask therefore with what
30 intent ye sent for me. And Cornelius said, Four days ago,
until this hour, I was keeping the ninth hour of prayer in
my house; and behold, a man stood before me in bright
31 apparel, and saith, Cornelius, thy prayer is heard, and
thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call unto thee Simon, who
is surnamed Peter; he lodgeth in the house of Simon a
33 tanner, by the sea side. Forthwith therefore I sent to
thee; and thou hast well done that thou art come. Now
therefore we are all here present in the sight of God, to
hear all things that have been commanded thee of the
34 Lord. And Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of
35 persons: but in every nation he that feareth him, and

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30. The Greek is difficult—probably the visitors arrived about three in the afternoon, and Cornelius says that up to that time, four days ago, he was praying, and saw the vision. The A.V. reads 'Four days ago I was fasting until this hour, and at the ninth hour I prayed,' &c. This is easier, but it is common for the idea of fasting to slip into the text of the N.T. where prayer is mentioned, for it was the regular practice of the early Church and closely connected with prayer. Cf. A.V. and R.V. of Mark ix. 29.

31. **thy prayer.** Possibly he was praying for further light on the Gospel message, which, it is suggested, Philip may have preached at Cæsarea.

33. **thou hast well done.** Probably means, 'You have done a generous, broad-minded action, as we recognise.' (Cf. *v.* 28.)

34. **God is no respecter of persons.** The admission means that the exclusive claim to salvation by heredity which the Jews were so fond of, must be abandoned. The great object of God was not the salvation of the chosen race, but of the world, towards which end they were to assist. Even after the Resurrection the disciples had been asking about the restoration of the kingdom to Israel, i. 6.

35. **he that feareth.** But St Peter has no idea as yet that in admitting Cornelius to the Church he is throwing open the

worketh righteousness, is acceptable to him. The word 36
which he sent unto the children of Israel, preaching good
tidings of peace by Jesus Christ (he is Lord of all)—that 37
saying ye yourselves know, which was published through-
out all Judæa, beginning from Galilee, after the baptism
which John preached; *even* Jesus of Nazareth, how that 38
God anointed him with the Holy Ghost and with power:
who went about doing good, and healing all that were
oppressed of the devil; for God was with him. And we 39
are witnesses of all things which he did both in the country
of the Jews, and in Jerusalem; whom also they slew,
hanging him on a tree. Him God raised up the third 40
day, and gave him to be made manifest, not to all the 41
people, but unto witnesses that were chosen before of God,
even to us, who did eat and drink with him after he rose

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door to all comers. Cornelius is definitely an adherent of Judaism though uncircumcised.

36. The message is still spoken of by St Peter as 'unto the children of Israel.' Another way of translating (with a slightly different reading) is:—'He sent the message to the children of Israel preaching peace through Jesus Christ: He is Lord of all. Ye know what has been taking place throughout all Judæa,...I refer to Jesus the man from Nazareth,' &c.; which gives rather better sense.

37–43. A summary of the earliest Apostolic preaching, which corresponds remarkably with the ground covered by St Mark's (the earliest) Gospel; from the Baptism of John to the Resurrection. St Mark's Gospel seems, indeed, to reproduce, as an early Father tells us, the preaching of St Peter.

38. There is no discussion of our Lord's nature—just the facts as any observer might have noted them. The deeper question of their theological meaning was not yet worked out.

39. witnesses. Cf. Acts i. 21, 22; one of the requisites for an Apostle.

41. not to all the people. The approach to the Risen Christ is through His body, the Church, founded on the Apostolic witnesses.

who did eat and drink. Strong testimony that it was no mere spirit which appeared to them.

42 from the dead. And he charged us to preach unto the
people, and to testify that this is he which is ordained of
43 God *to be* the Judge of quick and dead. To him bear all
the prophets witness, that through his name every one that
believeth on him shall receive remission of sins.
44 While Peter yet spake these words, the Holy Ghost
45 fell on all them which heard the word. And they of the
circumcision which believed were amazed, as many as
came with Peter, because that on the Gentiles also was
46 poured out the gift of the Holy Ghost. For they heard
47 them speak with tongues, and magnify God. Then
answered Peter, Can any man forbid the water, that
these should not be baptized, which have received the
48 Holy Ghost as well as we? And he commanded them to
be baptized in the name of Jesus Christ. Then prayed
they him to tarry certain days.

10. The Jerusalem Church ratifies St Peter's action.

11 Now the apostles and the brethren that were in Judæa
heard that the Gentiles also had received the word of God.
2 And when Peter was come up to Jerusalem, they that were
3 of the circumcision contended with him, saying, Thou

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42. Cf. Mt. xxviii. 19, 20.

Judge of quick and dead. Cf. 1 Pet. iv. 5.

43. **all the prophets.** St Peter sums up the general tendency of the Prophetic teaching—Jeremiah xxxi. 34 expresses it in so many words.

44. This prevented all disputations as to whether they should be circumcised before being baptized, or not.

46. Here we see the importance of these plain tokens of the presence of the Spirit. Argument was impossible.

47. 'Will anyone dare to say that any further preliminary is necessary?'

XI. 2. **they that were of the circumcision.** The phrase is first used in x. 45; till then it would have been meaningless, for *all* were 'of the circumcision.' From now there are two sections in the early Church. The uncircumcised Christians were regarded at first as exceptions only, but the history of the next

wentest in to men uncircumcised, and didst eat with them.
But Peter began, and expounded *the matter* unto them in 4
order, saying, I was in the city of Joppa praying: and in 5
a trance I saw a vision, a certain vessel descending, as it
were a great sheet let down from heaven by four corners;
and it came even unto me: upon the which when I had 6
fastened mine eyes, I considered, and saw the fourfooted
beasts of the earth and wild beasts and creeping things
and fowls of the heaven. And I heard also a voice saying 7
unto me, Rise, Peter; kill and eat. But I said, Not so, 8
Lord: for nothing common or unclean hath ever entered
into my mouth. But a voice answered the second time 9
out of heaven, What God hath cleansed, make not thou
common. And this was done thrice: and all were drawn 10
up again into heaven. And behold, forthwith three men 11
stood before the house in which we were, having been sent
from Cæsarea unto me. And the Spirit bade me go with 12
them, making no distinction. And these six brethren also
accompanied me; and we entered into the man's house:
and he told us how he had seen the angel standing in his 13
house, and saying, Send to Joppa, and fetch Simon, whose
surname is Peter; who shall speak unto thee words, 14
whereby thou shalt be saved, thou and all thy house.

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few years is the history of their gradual advance to a position of equality with the circumcised.

3. **didst eat with them.** They can hardly complain of the gift of the Holy Ghost to the Gentiles, so they fasten on St Peter's ceremonial lapse in eating with them. He himself felt difficulty later on this very point, cf. Gal. ii. 11, 12.

5. Evidently the vision which had prepared St Peter for the admission of the Gentiles had not become generally known.

12. **making no distinction.** Cf. x. 20 note. Here the meaning is plain—he is to treat Jew and Gentile alike.

these six. It seems that St Peter had brought them on as witnesses, knowing difficulty would be raised—they would naturally have stopped at Joppa on the way from Cæsarea to Jerusalem.

15 And as I began to speak, the Holy Ghost fell on them,
16 even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
17 If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who
18 was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

11. The founding of the Church in Antioch: work of Barnabas and Saul.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as

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15. as I began. St Peter's summary of the Gospel, x. 34–43, was only an introduction—probably, but for the sudden descent of the Spirit, he would have gone on to press the message home, and to discuss the relations of Jew and Gentile.

16. St Peter thus hints that the supreme gift of the Christian Church is the Baptism of the Holy Spirit—the Baptism with water it shares with the Baptist's disciples. As the Gentiles had received the greater gift, the lesser might well be given to them.

17. when we believed. 'After we believed' would perhaps give the sense better. Some 'belief' they had in the days before He ascended, but it only became 'belief' in the fullest sense when, after the Resurrection and Ascension, they realised the Divine nature of the Lord.

18. they held their peace. They give way for the time, but when the exception threatens to become the rule, all the old feeling breaks out again, and so we have the council of Acts xv.

19. Cf. viii. 4. The date of the foundation of the Church of Antioch would seem to be about the same as that of the conversion of St Paul, and of the evangelisation of Samaria—say 36 A.D. Then followed a period of peace, and the 'Acts of Peter,' ix. 32—xi. 18. The next important event was the work of Barnabas and Saul at Antioch (about 43 A.D.?)—but in order to explain this, St Luke briefly shews how the situation at Antioch had arisen.

Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, 20
men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a 21
great number that believed turned unto the Lord. And 22
the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the 23

Phœnicia, and Cyprus, and Antioch. The north-east corner of the Mediterranean. Many Jews had settled here while the Kings of Antioch had held a supremacy over Palestine, about 175 B.C.

20. Many of the dispersed were no doubt 'Hebrews,' but there were 'Hellenists' among them who had been born in Cyrene. As the synagogue of the Cyrenians had been forward in stirring up persecution (vi. 9), its members would be specially bitter against converts from among themselves: others too there were who had been born in Cyprus; they with the Cyrenians take a bolder line, and address the Gentiles, beginning no doubt with those Proselytes of the Gate who, like Cornelius, were allowed to attend the synagogue, but not to mix socially with the circumcised.

The marginal reading 'Grecian Jews,' though well supported does not mark any real advance. The preachers were 'Grecian Jews' themselves. They now make a regular custom of what had seemed to St Peter and the Jerusalem Church an exceptional favour of God.

21. The circumcision question evidently did not arise at Antioch—perhaps St Peter's authority was enough for the present. Hence Antioch was peculiarly suited to become the base of the Gentile missionary operations of the early Church. It was the first town where Gentile converts were admitted to any large extent—and apparently the Jewish converts had gained breadth of view by their residence there.

22. **Barnabas.** The rulers of the Mother Church act in a statesmanlike way, and send Barnabas to regulate the new Church, and to keep it in touch with Jerusalem. Himself a 'Hellenist' and a man of Cyprus (cf. iv. 36, 37) he would not be likely to cause legal difficulties, and the Church 'finds its feet' before it is plunged into the great circumcision controversy.

23. The pleasure-loving and mercantile Antiochenes are in danger of losing their first enthusiasm.

grace of God, was glad; and he exhorted them all, that
with purpose of heart they would cleave unto the Lord:
24 for he was a good man, and full of the Holy Ghost and of
25 faith: and much people was added unto the Lord. And
26 he went forth to Tarsus to seek for Saul: and when he had
found him, he brought him unto Antioch. And it came to
pass, that even for a whole year they were gathered
together with the church, and taught much people; and
that the disciples were called Christians first in Antioch.

12. Relief sent from Antioch to Jerusalem.

27 Now in these days there came down prophets from
28 Jerusalem unto Antioch. And there stood up one of them
named Agabus, and signified by the Spirit that there
should be a great famine over all the world: which came
29 to pass in the days of Claudius. And the disciples, every
man according to his ability, determined to send relief
30 unto the brethren that dwelt in Judæa: which also they

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25. A turning-point in the history—when the enthusiasm of Saul finds material such as the Church of Antioch to work upon. Barnabas had an old admiration for him (cf. ix. 27).

26. **Christians.** The word is a barbarous mixture of Greek and Latin, and was probably a nickname given in jest—'Christ-ites.' It has been suggested that the name was coined in imitation of the title Augustiani which seems to have been given to soldiers of the Roman imperial bodyguard. If this were so, it would be 'an interesting connexion of the two "empires."' The 'Christians' are the bodyguard of Christ.

27. **these days.** About 44 A.D.

prophets. Men who had received one of the special gifts of the Spirit, and gave inspired messages (cf. 1 Cor. xiv. 29–33), being also able to foresee the future (cf. xxi. 10, 11).

28. **Claudius.** The date of the famine is hard to fix, but it seems to have been about 46 A.D.

29. This collection may have given to St Paul the idea for his great 'Collection' for the poor saints at Jerusalem, which would, he hoped, prevent the Gentile and Jewish elements in the Church from being split asunder.

did, sending it to the elders by the hand of Barnabas and Saul.

13. Herod's persecution: St James' death and St Peter's deliverance.

Now about that time Herod the king put forth his 12 1
hands to afflict certain of the church. And he killed 2
James the brother of John with the sword. And when he 3
saw that it pleased the Jews, he proceeded to seize Peter
also. And *those* were the days of unleavened bread. And 4
when he had taken him, he put him in prison, and delivered
him to four quaternions of soldiers to guard him; intending
after the Passover to bring him forth to the people. Peter 5
therefore was kept in the prison: but prayer was made
earnestly of the church unto God for him. And when 6
Herod was about to bring him forth, the same night Peter
was sleeping between two soldiers, bound with two chains:
and guards before the door kept the prison. And behold, 7

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30. the elders. The first time we hear of them. Perhaps when the Apostles found that their superintendence of the Churches required continual absence from Jerusalem, they appointed 'elders' on the model of the Jewish Church.

XII. 1. Herod the king. This is Herod Agrippa I, grandson of Herod the Great, and father of Agrippa II, Bernice, and Drusilla (cf. xxiv. 24 and xxv. 13). After the accession of Caligula in 37, he gradually regained the territories of his grandfather, till in 41 by the favour of Rome he held them completely, with the title of King. He was a man of strict Jewish life and in great favour with the Pharisees. Hence his hostility to the Christians.

3. days of unleavened bread. National feeling would run highest at Passover time, and Herod's action would win him much popularity.

4. four quaternions. Sixteen men. Perhaps he had heard of the release mentioned in v. 19.

after the Passover. He does not wish to profane the sacred period of the Feast. We notice the same caution which had led the enemies of our Lord to secure His death before the Feast really began (Mc. xiv. 2).

5. prayer. Cf. i. 14 note.

an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his
8 hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto
9 him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a
10 vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straight-
11 way the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people
12 of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together
13 and were praying. And when he knocked at the door of
14 the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for

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7. Once again an angel intervenes (cf. v. 19) and all Herod's precautions are useless. St Peter was probably confined in the Castle of Antonia near the Temple enclosure.

10. ward. The word seems to mean the military guards at the inner and outer fortifications.

and they went out. The Western Text (cf. Introd. p. xiv) adds 'they went down the seven steps.'

11. It is only the fact that he is actually in the city street which convinces St Peter that it is not a dream or trance.

12. Evidently Mary was a person of property and her house a centre of the early Church life (cf. i. 13 note). Barnabas was her nephew (Col. iv. 10).

14. It is quite plain that it was no device of these Christians which overcame the integrity of the guards—Peter was the last person they expected to see. Perhaps the death of James made them think the day of miraculous intervention was over.

joy, but ran in, and told that Peter stood before the gate.
And they said unto her, Thou art mad. But she con- 15
fidently affirmed that it was even so. And they said, It is
his angel. But Peter continued knocking: and when they 16
had opened, they saw him, and were amazed. But he, 17
beckoning unto them with the hand to hold their peace,
declared unto them how the Lord had brought him forth
out of the prison. And he said, Tell these things unto
James, and to the brethren. And he departed, and went
to another place. Now as soon as it was day, there was 18
no small stir among the soldiers, what was become of
Peter. And when Herod had sought for him, and found 19
him not, he examined the guards, and commanded that
they should be put to death. And he went down from
Judæa to Cæsarea, and tarried there.

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15. angel. His guardian angel (cf. Mt. xviii. 10) which might have taken St Peter's form. Belief in guardian angels was general among the Jews at this time.

17. to hold their peace. He is anxious that no outcry shall give his enemies the means of tracking him.

James. James the son of Zebedee being dead, this appears to be the Lord's brother, James the Less (cf. i. 14 note). A few years later at the Council of Acts xv. he acted as a kind of President; while this message of St Peter seems to shew that he was already in some way in charge of the Jerusalem Church. Perhaps he was the senior of the new 'elders.' Certainly the high respect with which even the unconverted Jews regarded him made him a suitable person for the post. He was known as 'the Just,' in reference to his rigid observance of the Law.

19. put to death. No doubt Herod thought they had been bribed.

Judæa to Cæsarea. Josephus, the Jewish historian, tells us that Herod presided at games in honour of Cæsar, and that on seeing him in a magnificent silver dress, the people saluted him as a god. The King soon saw an owl sitting over him, knew it for an evil omen, and died after five days. The Christian account is quite independent, though the events narrated are nearly identical.

Cæsarea. Originally called 'Straton's Tower'; the town was rebuilt by Herod the Great, cf. xxiii. 33, note. It was on the sea-coast, and is to be distinguished from Cæsarea Philippi near Mt. Hermon.

14. Death of Herod.

20 Now he was highly displeased with them of Tyre and
Sidon: and they came with one accord to him, and, having
made Blastus the king's chamberlain their friend, they
asked for peace, because their country was fed from the
21 king's country. And upon a set day Herod arrayed
himself in royal apparel, and sat on the throne, and made
22 an oration unto them. And the people shouted, *saying*,
23 The voice of a god, and not of a man. And immediately
an angel of the Lord smote him, because he gave not God
the glory: and he was eaten of worms, and gave up the
ghost.

15. Barnabas and Saul, with John Mark, return to Antioch.

24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned from Jerusalem, when
they had fulfilled their ministration, taking with them
John whose surname was Mark.

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20. Tyre and Sidon would be dependent for foodstuffs on Palestine, as we see in the O.T., 1 K. v. 9: Ezek. xxvii. 17. A cessation of trade would mean famine to them. The ambassadors seem to have arrived when the games were in progress.

23. The Christian writer refers his death to the just judgment of God on the persecutor; the Jewish writer, Josephus, connects it with an omen. The date was 44 A.D.

24. **grew and multiplied.** In spite of persecution—or, as Church history proves, as a result of persecution.

25. The order seems to suggest that Herod's persecution occurred while Barnabas and Saul were at Jerusalem. If so, they brought contributions in anticipation of the famine, which cannot have taken place before 46 A.D. (More probably they went up *after* Herod's death, and the order is not chronological.)

from Jerusalem. The mg. 'to Jerusalem' gives no sense, though it has better MS. authority.

John Mark. Barnabas' cousin (cf. Col. iv. 10 and i. 13 note). Perhaps Barnabas and Saul had stayed at the house of his mother Mary—a fit home for the future Evangelist.

V. The Church in Asia Minor: the first Missionary Journey of St Paul. xiii. 1–xiv. 28.

1. The Mission.

Now there were at Antioch, in the church that was 13
there, prophets and teachers, Barnabas, and Symeon that
was called Niger, and Lucius of Cyrene, and Manaen the
foster-brother of Herod the tetrarch, and Saul. And as 2
they ministered to the Lord, and fasted, the Holy Ghost
said, Separate me Barnabas and Saul for the work where-
unto I have called them. Then, when they had fasted and 3
prayed and laid their hands on them, they sent them
away.

2. Cyprus and Elymas the sorcerer.

So they, being sent forth by the Holy Ghost, went 4
down to Seleucia; and from thence they sailed to Cyprus.
And when they were at Salamis, they proclaimed the word 5

XIII. 1. Antioch. Antioch, 'the third city of the Empire,' now becomes the chief centre of interest in the spread of the Gospel. It seems very probable that St Luke was himself a native of Antioch, hence his knowledge of names not elsewhere famous. Lucius may be one of the 'men of Cyrene' mentioned xi. 20; of Symeon we do not hear elsewhere. Manaen may have gone to Antioch in 39 A.D., when Herod Antipas (the tetrarch) went to Rome to try to get the title of King, being banished instead. We note the order of precedence, soon to be reversed; Barnabas first, Saul last.

2. ministered. It looks as if the conviction grew upon them as they kept carrying out their public and private devotions. Barnabas and Saul receive the message as well as the others—the Church ratifies the call, and sets them apart by laying on of hands for the new work; but (*v.* 4) the Spirit is their real sender.

4. Seleucia. The port of Antioch, at the mouth of the Orontes.

Cyprus. Barnabas' native country. There were large numbers of Jews in the island. The Gospel had been already preached there, xi. 19. We meet an early Cypriot disciple, xxi. 16.

of God in the synagogues of the Jews: and they had also
6 John as their attendant. And when they had gone through
the whole island unto Paphos, they found a certain sorcerer,
7 a false prophet, a Jew, whose name was Bar-Jesus; which
was with the proconsul, Sergius Paulus, a man of under-
standing. The same called unto him Barnabas and Saul,
8 and sought to hear the word of God. But Elymas the
sorcerer (for so is his name by interpretation) withstood
them, seeking to turn aside the proconsul from the faith.
9 But Saul, who is also *called* Paul, filled with the Holy
10 Ghost, fastened his eyes on him, and said, O full of all
guile and all villany, thou son of the devil, thou enemy of
all righteousness, wilt thou not cease to pervert the right

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5. attendant. Perhaps the word means helper in the synagogue services, as it is mentioned in that connection.

6. Paphos. The Roman capital of Cyprus.

7. Sergius Paulus. Note R.V. 'proconsul,' the official title; A.V. only 'deputy' (cf. xviii. 12 R.V. and A.V.). R.V. reveals the fact that St Luke used the accurate term. He governed the island for the Roman Senate, to whom the province at that time pertained, and seems to have been a member of an old Roman family. A Cypriot inscription of about 55 A.D. mentions his name. Being a cultivated man he was anxious to hear the new teachers, probably taking them to be some kind of philosophers.

8. Elymas (meaning 'strong' or 'wise'). Not a common impostor, but a 'scientist' of the Magian school, kin to the Magi of Mt. ii. 1. He seems to have formed one of the Governor's retinue, and his patron no doubt valued his knowledge of nature's secrets, while he would not be offended, as were the Christian preachers, by the baser sides of his profession. Naturally Elymas saw that open relations with Heaven, such as the missionaries preached, would make his occult introductions unnecessary.

9. Saul, who is also called Paul. The first time we find Saul called Paul. Probably it has nothing to do with Sergius *Paulus*. Saul of Tarsus was a Roman citizen born (cf. xxii. 28) and would have his Roman as well as his Jewish name. This contact with a Gentile court has two results: (*a*) the Roman name takes the place of the Jewish, (*b*) the Roman citizen begins to take precedence of the Jew of Cyprus, Barnabas.

ways of the Lord? And now, behold, the hand of the 11
Lord is upon thee, and thou shalt be blind, not seeing the
sun for a season. And immediately there fell on him a
mist and a darkness; and he went about seeking some to
lead him by the hand. Then the proconsul, when he saw 12
what was done, believed, being astonished at the teaching
of the Lord.

3. Antioch in Pisidia: St Paul's speech in the synagogue.

Now Paul and his company set sail from Paphos, and 13
came to Perga in Pamphylia: and John departed from
them and returned to Jerusalem. But they, passing 14
through from Perga, came to Antioch of Pisidia; and
they went into the synagogue on the sabbath day, and sat
down. And after the reading of the law and the prophets 15
the rulers of the synagogue sent unto them, saying,
Brethren, if ye have any word of exhortation for the

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11. Compare St Peter's treatment of Simon Magus, viii. 20 ff. The blindness is the outward counterpart of this man's spiritual blindness.

12. believed. The Divine power which supported the teaching made it unique in his eyes—he is forced to believe in it; how far his belief led him we are not told.

13. Perga. One of the two chief cities of Pamphylia. Apparently they sailed there direct, intending to evangelise Pamphylia. Possibly Mark's departure upset the plan, possibly an illness of St Paul, due to the unhealthy neighbourhood. They seem to have travelled up country without preaching. John Mark's reason for leaving them is obscure. He may have thought the extension of the tour beyond Cyprus no part of the original plan; St Paul seems to have thought him lacking in courage (xv. 38).

14. Antioch of Pisidia. So called to distinguish it from the greater Antioch which had been their starting-point. This city was the capital of the southern part of the Roman province of Galatia, which included not only the original territory of the invading 'Gauls,' but parts of Phrygia, Lycaonia, &c.

15. An act of courtesy to the strangers.

16 people, say on. And Paul stood up, and beckoning with
the hand said,
17 Men of Israel, and ye that fear God, hearken. The
God of this people Israel chose our fathers, and exalted
the people when they sojourned in the land of Egypt, and
18 with a high arm led he them forth out of it. And for about
the time of forty years suffered he their manners in the
19 wilderness. And when he had destroyed seven nations
in the land of Canaan, he gave *them* their land for an
20 inheritance, for about four hundred and fifty years: and
after these things he gave *them* judges until Samuel the
21 prophet. And afterward they asked for a king: and God
gave unto them Saul the son of Kish, a man of the tribe
22 of Benjamin, for the space of forty years. And when he
had removed him, he raised up David to be their king; to
whom also he bare witness, and said, I have found David
the son of Jesse, a man after my heart, who shall do all
23 my will. Of this man's seed hath God according to

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16. This sermon gives us an insight into St Paul's method of address to Jews; in xiv. and xvii., at Lystra and Athens, we see how he addressed uneducated and educated Gentiles respectively, and in xx. at Miletus we find him addressing Christian converts.

ye that fear God. Uncircumcised Proselytes, who would be attending the synagogue service.

18. A difference of one letter in the Greek gives the R.V. mg. 'bare he them as a nursing father in the wilderness.' Cf. Numb. xi. 12.

19. 450 years seems to represent the period of the Judges, but it is probably an overestimate. Another Greek reading makes it represent the period from the choice of Abraham to the entry into Canaan.

20. after these things, i.e. after the entry into the inheritance.

22. I have found, &c. Cf. Ps. lxxxix. 20 and 1 Sam. xiii. 14.

23. Of this man's seed. The fact of our Lord's Davidic descent must have been generally admitted. The genealogies of St Matthew and St Luke were probably used to convince those who questioned the fact.

promise brought unto Israel a Saviour, Jesus; when John 24
had first preached before his coming the baptism of
repentance to all the people of Israel. And as John was 25
fulfilling his course, he said, What suppose ye that I am?
I am not *he*. But behold, there cometh one after me, the
shoes of whose feet I am not worthy to unloose. Brethren, 26
children of the stock of Abraham, and those among you
that fear God, to us is the word of this salvation sent forth.
For they that dwell in Jerusalem, and their rulers, because 27
they knew him not, nor the voices of the prophets which
are read every sabbath, fulfilled *them* by condemning *him*.
And though they found no cause of death *in him*, yet asked 28
they of Pilate that he should be slain. And when they had 29
fulfilled all things that were written of him, they took him
down from the tree, and laid him in a tomb. But God 30
raised him from the dead: and he was seen for many days 31
of them that came up with him from Galilee to Jerusalem,
who are now his witnesses unto the people. And we bring 32
you good tidings of the promise made unto the fathers,
how that God hath fulfilled the same unto our children, in 33
that he raised up Jesus; as also it is written in the second
psalm, Thou art my Son, this day have I begotten thee.

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26. to us, 'to us of this present day.' A.V. has 'to you,' which would make an invidious distinction between the Jews of Jerusalem and those of Antioch.

27. For. Perhaps meaning 'and the way the salvation was worked out was this.' The Incarnation was incomplete without the Death and Resurrection.

29. they took him down. Really it was not the rulers who did this, but Joseph of Arimathæa, Lc. xxiii. 53.

33. our children. A.V. following another Greek reading translates, 'unto us their children.' Probably this is more like the original writing. It is suggested that the passage may have originally run '[to us and] to our children.'

raised up. This probably does not refer to the Resurrection, 'but to bringing Christ on the stage of history.' This is what the words of the second Psalm refer to. Cf. vii. 37.

34 And as concerning that he raised him up from the dead,
now no more to return to corruption, he hath spoken on
this wise, I will give you the holy and sure *blessings* of
35 David. Because he saith also in another *psalm*, Thou
36 wilt not give thy Holy One to see corruption. For David,
after he had in his own generation served the counsel of
God, fell on sleep, and was laid unto his fathers, and saw
37 corruption: but he whom God raised up saw no corruption.
38 Be it known unto you therefore, brethren, that through this
39 man is proclaimed unto you remission of sins: and by him
every one that believeth is justified from all things, from
which ye could not be justified by the law of Moses.
40 Beware therefore, lest that come upon *you*, which is spoken
in the prophets;

41 Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one
declare it unto you.

42 And as they went out, they besought that these words
43 might be spoken to them the next sabbath. Now when
the synagogue broke up, many of the Jews and of the
devout proselytes followed Paul and Barnabas: who,

34, 35. The argument seems to be this:—The Resurrection is also in line with the O.T. God in Isaiah (lv. 3) says He will give 'the holy promises of David that are sure,' which must mean the Messiah; and we are sure of this, *because* the statement in Ps. xvi. 10 'that his Holy One shall not see corruption, was not fulfilled to David, and still remained unfulfilled in Isaiah's time.'

36. Better translated (see marg.), 'after he had served his own generation, fell on sleep by the counsel of God.'

39. Justified. The 'characteristic teaching of St Paul'—justification by faith; cf. Rom. iii. 20: Gal. ii. 16. The Law could convict of sin, the Gospel could give the assurance of forgiveness and life.

41. Quoted from Hab. i. 5. Refers there to the unexpected rise of the Chaldæan power. Just as men scoffed at the threat of Divine judgment through the Chaldæan armies then, so they would scoff at the promise of Divine pardon made by St Paul.

speaking to them, urged them to continue in the grace of God.

4. 'we turn to the Gentiles.'

And the next sabbath almost the whole city was 44
gathered together to hear the word of God. But when 45
the Jews saw the multitudes, they were filled with jealousy,
and contradicted the things which were spoken by Paul,
and blasphemed. And Paul and Barnabas spake out 46
boldly, and said, It was necessary that the word of God
should first be spoken to you. Seeing ye thrust it from
you, and judge yourselves unworthy of eternal life, lo, we
turn to the Gentiles. For so hath the Lord commanded 47
us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

And as the Gentiles heard this, they were glad, and 48
glorified the word of God: and as many as were ordained
to eternal life believed. And the word of the Lord was 49
spread abroad throughout all the region. But the Jews 50
urged on the devout women of honourable estate, and the

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43. continue. Their enquiries shewed that God's grace was already at work.

44. almost the whole city, i.e. Gentiles unconnected with the synagogue, as well as Jews and Proselytes.

46. we turn to the Gentiles. A momentous decision—the Gentiles were not only to enter by the gate of the synagogue, but were to have the message directly addressed to them.

47. Quoted from Is. xlix. 6. Spoken of the 'Servant of the Lord'; but the Jews of St Paul's day preferred to narrow the O.T. promises to themselves, and neglected such 'universalist' passages.

48. ordained (lit. 'set in the ranks as soldiers'). St Luke is not interested to prove 'predestination' as such; but his experience shewed him that the preaching of the Gospel attracted some, and repelled others, in proportions differing in different places. This he takes to be divinely appointed.

50. devout women. Women were held in high esteem in these parts, 'and often held office in the cities.' St Luke is

chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.
51 But they shook off the dust of their feet against them, and
52 came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

8. Iconium.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed.
2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the
3 brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their
4 hands. But the multitude of the city was divided; and
5 part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and
6 to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region
7 round about: and there they preached the gospel.

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historically exact. The Jews must have been influential in Antioch, to have moved the populace so easily.

52. **the disciples**, i.e. Paul and Barnabas.

XIV. 1. **Iconium.** Another of the cities of the Roman province of Galatia, lying just outside Lycaonia. It was a great centre of trade, and hence would attract Jews: it was well situated, and survives to-day, as a railway terminus.

Greeks. Probably uncircumcised Proselytes, attending the synagogue.

2. **Gentiles.** They would no doubt tell the people that the Apostles were disaffected to the Roman government, and stirrers-up of sedition.

6. **fled.** In accordance with our Lord's command, Mt. x. 23.

Lystra and Derbe. Lying to the S.E. of Iconium, part of which was included in the Roman province of Galatia. Both

6. Lystra: St Paul stoned.

And at Lystra there sat a certain man, impotent in his 8
feet, a cripple from his mother's womb, who never had
walked. The same heard Paul speaking: who, fastening 9
his eyes upon him, and seeing that he had faith to be made
whole, said with a loud voice, Stand upright on thy feet. 10
And he leaped up and walked. And when the multitudes 11
saw what Paul had done, they lifted up their voice, saying
in the speech of Lycaonia, The gods are come down to us
in the likeness of men. And they called Barnabas, 12
Jupiter; and Paul, Mercury, because he was the chief
speaker. And the priest of Jupiter whose *temple* was 13
before the city, brought oxen and garlands unto the gates,
and would have done sacrifice with the multitudes. But 14
when the apostles, Barnabas and Paul, heard of it, they
rent their garments, and sprang forth among the multitude,
crying out and saying, Sirs, why do ye these things? We 15
also are men of like passions with you, and bring you good

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were military posts. Lystra was not a great trade centre, hence there seem to have been few Jews, and no synagogue.

9. fastening his eyes. An expression used three times in Acts of St Paul—possibly it may point to defective eyesight, cf. xiii. 9: xxiii. 1.

11. There was a legend in Lycaonia that these gods had visited a worthy old couple in the likeness of men.

12. they called Barnabas, Jupiter. Thinking stately reserve more dignified than a display of energy, they imagine Barnabas to be the greater of the two. 'Mercury' or 'Hermes' was only the messenger of the gods.

14. when...heard of it. This shews that they had not understood the speech of Lycaonia (*v.* 11). Evidently the gift of tongues did not enable them to understand at will any unknown language (cf. ii. 4 note).

15. Cf. St Peter in x. 26.

15–18. Here we have St Paul's manner of address to uneducated heathen. He tells of a God Who had made *them*, in place of a god whom *they* had made. It was only by His *permission* that the nations had developed all their different systems of religion. If they had really tried to understand the

tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and
16 the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways.
17 And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons,
18 filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing
20 that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

7. Confirmation of new Churches and return to Antioch in Syria.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and
22 to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the
23 kingdom of God. And when they had appointed for them

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meaning of Nature's blessings, they need not have strayed so far from the true knowledge of God. Cf. Rom. i. 18–23.

20. There seems to be something miraculous about his recovery, if not in his restoration to life.

Derbe: we hear of a man of Derbe, called Gaius, in xx. 4.

22. tribulations. Probably the converts were suffering from Jewish vindictiveness, as their evangelists had suffered. They would find the triumphant gospel of St Paul hard to reconcile with continued attacks, and would be in danger of falling away when the first enthusiasm was past.

23. elders. The organisation which had been adopted by the Jerusalem Church on the Jewish pattern; perhaps some of the old synagogue elders would be among those appointed.

elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.
And they passed through Pisidia, and came to Pamphylia. 24
And when they had spoken the word in Perga, they went 25
down to Attalia; and thence they sailed to Antioch, from 26
whence they had been committed to the grace of God for the work which they had fulfilled. And when they were 27
come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles.
And they tarried no little time with the disciples. 28

VI. The Jerusalem Council. xv. 1–35.

1. The circumcision difficulty.

And certain men came down from Judæa and taught 15
the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul 2

Their teaching must at that time have been entirely founded on the Gospel story handed on by the preachers' words. The need for a written Gospel must soon have been keenly felt.

every church. 'Church' used here of the sum total of believers in each city—probably as yet they could all meet in one place.

25. They preach in Perga, where some reason unknown to us had hindered their preaching on the way up country.

Attalia. A sea-port town S.W. of Perga.

27. Gentiles. That is, Gentiles who had not had a previous connection with the synagogue, and who had submitted to no Jewish restrictions. The turning-point had really been at Antioch in Pisidia, though Sergius Paulus was a similar case.

XV. 1. These men, we are told in *v.* 24, posed as accredited representatives of the Jerusalem Church, whose importance would be readily conceded by the daughter Church of Antioch. They were (*v.* 5) Pharisees who had joined the Christian Church, thinking Christianity the true goal of Judaism, but not a blessing to which the whole human race had equal rights. Judaism was to them the gate of Christianity. This class of Jew afterwards became St Paul's great difficulty in mission work.

2. Paul and Barnabas and the Church of Antioch had evidently thought circumcision quite unnecessary for Gentiles.

and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto
3 the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

2. Public reception of delegates from Antioch.

4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with
5 them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

Among the company who go up to Jerusalem is Titus, Gal. ii. 1.

the apostles and elders. Arriving on their second visit (xi. 30) they had found only elders there. The authority for which they now ask is the opinion of the whole Jerusalem Church through its representatives.

4. Combining this account with that in Gal. ii. 1–10, we gather that the order of events was as follows:—(1) A public meeting ('the church and the apostles and the elders,' *v.* 4) to welcome the delegates, when the story of their mission is succeeded by the protest of the Pharisees that they had 'run in vain.' (2) These zealots discover that Titus is uncircumcised, and make his case a test one. (3) There follows a private meeting of St Paul and Barnabas with the three 'pillar' Apostles, St Peter, St John and St James. St Paul utterly refuses their earnest wish that Titus should be circumcised, and eventually they decide the matter by giving St Paul the Gentile work as his own province, asking him to continue to contribute to the Jerusalem poor saints. (4) Next we find (*vv.* 6–21) that after a meeting of the Church leaders, and apparently the delegates, when speeches were delivered by St Peter and St James, 'the apostles and the elders, with the whole church' decide to send delegates to Antioch, the Church leaders writing an official letter.

3. Meeting of Apostles and Elders: speeches of St Peter and St James.

And the apostles and the elders were gathered together 6
to consider of this matter. And when there had been 7
much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And 8
God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he 9
made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that 10
ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we 11
believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened 12
unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, 13
saying,

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6. St Luke the historian deals with the public aspect of the case; the private negotiations, mentioned in Galatians, he passes over—no doubt the attitude of the great Apostles had greatly changed when he wrote, and there was no object in dwelling on past difficulties between them and St Paul.

7. St Peter is the first to summarise the matter, being the foremost man in the Church. He had received the great commission of Matthew xvi. 18, and had admitted Cornelius.

11. the grace. Exactly the point which St Paul urged against St Peter with so much force, when, at Antioch, St Peter refused to eat with uncircumcised Christians. Cf. Gal. ii. 11–16.

12. This recital would make plainer what St Peter meant when he spoke of 'tempting God.' If God recognised these converts, could man refuse?

13. St James, the Lord's brother, seems to have the position of President, partly perhaps owing to his being more constantly in Jerusalem than the other Apostles, partly owing to his

14 Brethren, hearken unto me: Symeon hath rehearsed
how first God did visit the Gentiles, to take out of them a
15 people for his name. And to this agree the words of the
prophets; as it is written,
16 After these things I will return,
And I will build again the tabernacle of David, which
is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, who maketh these things known
from the beginning of the world.
19 Wherefore my judgement is, that we trouble not them
20 which from among the Gentiles turn to God; but that we
write unto them, that they abstain from the pollutions of
idols, and from fornication, and from what is strangled,
21 and from blood. For Moses from generations of old hath
in every city them that preach him, being read in the
synagogues every sabbath.

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relationship to our Lord, partly owing to his good reputation with the Jewish people.

14. Symeon. Speaking to Jews he uses St Peter's old Hebrew name. St Paul prefers to call him Cephas, the Aramaic form of his new name.

16–18. Quoted from Amos ix. 11, 12, with slight changes. A.V., translating a different Greek text, reads '...saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.' The sense of R.V. is much better. St James expands the words of Amos.

20. These four regulations were probably those which had been imposed on uncircumcised Proselytes, in pre-Christian days.

21. every sabbath. St James feels that there is no danger of the Mosaic Law or circumcision dying out, so long as synagogue services continue. Or he may mean, that no one would complain of these regulations, since the law of Moses was well known even to Gentiles.

4. Despatch of letter and delegates to Antioch.

Then it seemed good to the apostles and the elders, 22
with the whole church, to choose men out of their company,
and send them to Antioch with Paul and Barnabas; *namely*,
Judas called Barsabbas, and Silas, chief men among the
brethren: and they wrote *thus* by them, The apostles and 23
the elder brethren unto the brethren which are of the
Gentiles in Antioch and Syria and Cilicia, greeting:
Forasmuch as we have heard that certain which went out 24
from us have troubled you with words, subverting your
souls; to whom we gave no commandment; it seemed 25
good unto us, having come to one accord, to choose out
men and send them unto you with our beloved Barnabas
and Paul, men that have hazarded their lives for the name 26
of our Lord Jesus Christ. We have sent therefore Judas 27
and Silas, who themselves also shall tell you the same
things by word of mouth. For it seemed good to the 28

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22. Judas...Silas. Of Judas we do not hear again after *v.* 32; Silas became St Paul's close companion on his second and third missionary journeys, and in later life (perhaps after St Paul's death) seems to have attached himself to St Peter (1 Pet. v. 12).

23. Probably a better translation would be 'The apostles and the elders, brethren to the brethren' &c.

Antioch and Syria and Cilicia. The letter may only have been addressed to the regions near Antioch which had been disturbed by the dispute. We are not told that St Paul delivered the letter to any but the South Galatian Churches (xvi. 4), though St James in xxi. 25 seems to regard it as universally valid.

28. Notice their certainty that the Holy Spirit had guided them to their unanimous decision.

The 'necessity' seems unequal. Fornication is on a different footing from the other three requirements, and St Paul certainly treats the eating of meat offered to idols as theoretically an open question for the Corinthians (1 Cor. viii. 8). Probably they regarded them as necessary for those particular Churches where fornication was lightly regarded, and where the observance of the other three regulations would preserve peace between Jews and Gentiles.

Holy Ghost, and to us, to lay upon you no greater burden
29 than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

5. Reception at Antioch.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together,
31 they delivered the epistle. And when they had read it,
32 they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren
33 with many words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace
35 from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

VII. The Church in Europe. xv. 36–xxi. 16.

A. *The Second Missionary Journey.* xv. 36–xviii. 22.

1. The dissension of St Paul and Barnabas.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they
37 fare. And Barnabas was minded to take with them John

32. **confirmed.** By inspired messages they strengthened their Christianity.

34. Note R.V. mg. Apparently Silas *did* stay behind, cf. *v.* 40. Perhaps the words were inserted in some MSS. in consequence of *v.* 40.

36. The Council took place about 49 A.D.; the second Missionary Journey began, it seems, later in the same year.

37–39. St Paul was evidently dissatisfied with John Mark's reasons for leaving him at Perga; *v.* 38 suggests that he shirked the dangers. Possibly too John Mark was a very strong Jew, and had not been quite at one with St Paul's methods. Barnabas was so far right that St Paul later recognised Mark's

also, who was called Mark. But Paul thought not good 38
to take with them him who withdrew from them from
Pamphylia, and went not with them to the work. And 39
there arose a sharp contention, so that they parted asunder
one from the other, and Barnabas took Mark with him,
and sailed away unto Cyprus; but Paul chose Silas, and 40
went forth, being commended by the brethren to the
grace of the Lord. And he went through Syria and 41
Cilicia, confirming the churches.

2. Asia Minor and the Call at Troas.

And he came also to Derbe and to Lystra: and behold, 16
a certain disciple was there, named Timothy, the son of a
Jewess which believed; but his father was a Greek. The 2
same was well reported of by the brethren that were at

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value as an evangelist, 2 Tim. iv. 11. Eventually he became the close follower of St Peter (1 Pet. v. 13), and his Gospel is said by an early writer to represent St Peter's preaching. Tradition makes him the founder of the Church of Alexandria.

40. St Luke's sympathies are thoroughly with St Paul—he seems to hint that it was Paul who received the commendation of the Church, while Barnabas went on his own account.

But one good result of the difference may be noted. The men of experience now each head a mission, and thus cover a wider area.

XVI. 1. Instead of going by sea, St Paul crosses the Taurus mountains by the pass known as the 'Cilician Gates,' and so approaches Derbe.

Timothy. For the early life of Timothy cf. 2 Tim. i. 5, and 2 Tim. iii. 15. He had probably been converted on the first journey, and from this time he becomes the dearest of all St Paul's companions, and is entrusted with important missions: to Thessalonica (1 Th. iii. 2); to Macedonia and (perhaps) Corinth (xix. 22). He was with St Paul at Rome during part of his first imprisonment there, and after his release was given charge of the Church of Ephesus. In 2 Tim. iv. 9 St Paul, again in prison, invites Timothy to Rome, where he also seems to have been arrested, for Heb. xiii. 23 announces his release. Though retiring and diffident, Timothy's entire loyalty to St Paul made him a valued colleague.

3 Lystra and Iconium. Him would Paul have to go forth
with him; and he took and circumcised him because of
the Jews that were in those parts: for they all knew that
4 his father was a Greek. And as they went on their way
through the cities, they delivered them the decrees for to
keep, which had been ordained of the apostles and elders
5 that were at Jerusalem. So the churches were strengthened
in the faith, and increased in number daily.
6 And they went through the region of Phrygia and
Galatia, having been forbidden of the Holy Ghost to
7 speak the word in Asia; and when they were come over
against Mysia, they assayed to go into Bithynia; and the
8 Spirit of Jesus suffered them not; and passing by Mysia,
9 they came down to Troas. And a vision appeared to

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3. Cf. 1 Cor. ix. 20. St Paul here becomes as a Jew to the Jews, respecting their prejudices—(though in the case of Titus, who was altogether of Gentile birth, he had refused to circumcise him). But his action made only too good a handle for his Judaising opponents, who would use it as an argument for circumcising all converts.

they all knew. And so knew that he had not yet been circumcised.

4, 5. These verses describe their visit to the four Churches, Derbe, Lystra, Iconium, Antioch, lying in the south of the Roman province of Galatia; which Churches are probably those addressed in the Epistle to the Galatians.

6. the region of Phrygia and Galatia. This seems to be the borderland between S.W. Galatia, and Phrygia. They travel N.W., though they would have liked to go W. to Ephesus in Asia—'Asia' being the provinces on the west coast of what we now call Asia Minor. They may have been 'forbidden' by circumstances, or by some such vision as that of Troas, *v.* 9.

7. over against Mysia. When they had gone so far north that Mysia lay on their left hand, Bithynia lying due north.

the Spirit of Jesus. The words 'of Jesus' are added by R.V. Notice the close connection, implying unity of will and purpose, between the Son and the Spirit.

8. passing by. They passed through Mysia, but did not stop to preach there. Troas lay quite near the ancient Troy, and was a seaport.

Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the 10
vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

3. Philippi: arrest and deliverance of St Paul and Silas.

Setting sail therefore from Troas, we made a straight 11
course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, 12
the first of the district, a *Roman* colony: and we were in this city tarrying certain days. And on the sabbath day 13
we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.

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9. a man of Macedonia. It is suggested that St Paul had met St Luke at Troas, and that in a vision St Luke appeared as the 'man of Macedonia'—but St Luke was more likely a native of Antioch than of Macedonia.

Macedonia included as the name of a Roman province the northern half of Greece, as far as the southern border of Thessaly. Europe is now for the first time to be evangelised by an Apostle—the Gospel is a stage nearer to Rome.

10. Here for the first time the writer uses the first person, '*we*'; evidently he joined St Paul's party at Troas—perhaps St Paul first consulted him as a medical man.

11, 12. Neapolis was the port of Philippi, 8 or 9 miles away from it. Perhaps 'first of the district' means 'the first one comes to,' for in mere size Amphipolis was larger. Its name 'Philippi,' it took from the great Macedonian King, Philip, who was attacked in Demosthenes' *Philippics*. It was made a Roman colony after Octavian defeated Brutus and Cassius near the town in 42 B.C.

13. The A.V. with a slightly different Greek text, gives 'where prayer was wont to be made.' R.V. is better, 'Proseuché' meaning idiomatically a 'prayer-place' instead of 'prayer.' Thus we have in Juvenal, 'in what prayer-place (proseucha) am I to seek thee?' Evidently there were too few Jews in Philippi to build a synagogue, and those who were there

14 And a certain woman named Lydia, a seller of purple, of
the city of Thyatira, one that worshipped God, heard us:
whose heart the Lord opened, to give heed unto the things
15 which were spoken by Paul. And when she was baptized,
and her household, she besought us, saying, If ye have
judged me to be faithful to the Lord, come into my house,
and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of
prayer, that a certain maid having a spirit of divination
met us, which brought her masters much gain by sooth-
17 saying. The same following after Paul and us cried out,
saying, These men are servants of the Most High God,
18 which proclaim unto you the way of salvation. And this
she did for many days. But Paul, being sore troubled,
turned and said to the spirit, I charge thee in the name of
Jesus Christ to come out of her. And it came out that
very hour.

19 But when her masters saw that the hope of their gain
was gone, they laid hold on Paul and Silas, and dragged
20 them into the marketplace before the rulers, and when

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were chiefly women. The sea-side seems to have been a favourite place for such gatherings of Jews.

14. one that worshipped God. She, again, was one of the 'outer ring' of Proselytes; Judaism appealed greatly to the heathen *women*. Lydia's trade was the art, now lost, of preparing the Tyrian purple dye, made from certain shell-fish (*murex*).

15. Apparently she was a widow; this is the first 'household' we hear of being admitted.

16. a spirit of divination, lit. 'a spirit, a Pytho.' The name implies a connection with the temple of the Pythian Apollo at Delphi; the description suggests that she was under demoniacal influence.

17. A similar case to that of the demoniacs who recognised our Lord, cf. Mc. i. 24.

18. This suggests that it was not any natural gift, but some force acting on the girl from outside.

19. the hope of their gain was gone. Cf. the silversmiths at Ephesus (xix. 25 and note).

they had brought them unto the magistrates, they said,
These men, being Jews, do exceedingly trouble our city,
and set forth customs which it is not lawful for us to 21
receive, or to observe, being Romans. And the multitude 22
rose up together against them: and the magistrates rent
their garments off them, and commanded to beat them
with rods. And when they had laid many stripes upon 23
them, they cast them into prison, charging the jailor to
keep them safely: who, having received such a charge, 24
cast them into the inner prison, and made their feet fast
in the stocks. But about midnight Paul and Silas were 25
praying and singing hymns unto God, and the prisoners
were listening to them; and suddenly there was a great 26
earthquake, so that the foundations of the prison-house
were shaken: and immediately all the doors were opened;
and every one's bands were loosed. And the jailor being 27
roused out of sleep, and seeing the prison doors open,
drew his sword, and was about to kill himself, supposing
that the prisoners had escaped. But Paul cried with a 28
loud voice, saying, Do thyself no harm: for we are all

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20. magistrates. Cf. R.V. marg. These were the Praetors, two of whom were elected yearly in towns which were Roman 'colonies,' in imitation of the Roman consuls, like whom they were followed by 'lictors' or 'serjeants' (*v.* 35).

21. Note the charges here:

(i) They are Jews, and so fanatics.
(ii) They are creating a disturbance.
(iii) Their teaching leads to the breach of Roman Law.

22. The Praetors apparently dispense with an enquiry, in their dread of being reported to Rome as lukewarm. Cf. the case of Pilate, Jno. xix. 12.

25. hymns. We seem to have a trace of an early hymn in 1 Tim. iii. 16.

26. bands were loosed. Possibly this is miraculous; possibly they were chained to the walls, and the earthquake loosened the fastenings.

27. supposing that the prisoners had escaped. Particularly under Roman discipline, his fate would be certain death. Cf. Herod's jailors, xii. 19.

29 here. And he called for lights, and sprang in, and,
30 trembling for fear, fell down before Paul and Silas, and
brought them out, and said, Sirs, what must I do to be
31 saved? And they said, Believe on the Lord Jesus, and
32 thou shalt be saved, thou and thy house. And they spake
the word of the Lord unto him, with all that were in his
33 house. And he took them the same hour of the night, and
washed their stripes; and was baptized, he and all his,
34 immediately. And he brought them up into his house,
and set meat before them, and rejoiced greatly, with all
his house, having believed in God.

35 But when it was day, the magistrates sent the serjeants,
36 saying, Let those men go. And the jailor reported the
words to Paul, *saying*, The magistrates have sent to let
37 you go: now therefore come forth, and go in peace. But
Paul said unto them, They have beaten us publicly,

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30. Probably he had heard them preach; in any case he regarded the earthquake as directly connected with them, and perhaps as an answer to prayers for deliverance which he had heard them offering.

what must I do to be saved? To a Jew the leading idea of salvation would be membership of the Messianic kingdom; to this Gentile it probably meant before all else Heaven's pardon for his guilty conscience.

The 'Western Text' (cf. Introd. p. xiv) tells us that he first secured the prisoners.

31. Again the idea of the family and its dependents being admitted (cf. v. 15).

33. The lack of medical attention till then must have greatly increased their sufferings—this point naturally strikes St Luke the physician. St Luke and Timothy were evidently not prominent preachers, for they were not arrested with the others.

was baptized... immediately. The desire was sufficient proof of sincerity; as numbers increased, the Church found a period of preparation and probation necessary for those who desired baptism.

35. Let those men go. The Praetors also feel no doubt as to the cause of the earthquake.

37. A Roman citizen could always claim exemption from

uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. 38 And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

4. The riot at Thessalonica.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned

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flogging, and it was gross carelessness on the magistrates' part not to have taken care that their injustice did not fall on Roman citizens.

Here for the first time St Paul finds the use of his citizenship, and learns that the power of Rome is on his side against the turbulence of the Jews. He finds the same true at Corinth, xviii. 14–16, and in Jerusalem, xxii. 26.

Silas, we learn here, was a Roman citizen too; we find the full form of his Latin name, Silvanus, in 1 Pet. v. 12.

39. they asked them to go away. As responsible for the peace of the city, they could dispense with men whose presence brought tumults and earthquakes with it. The Apostles feel they have formed a strong band of 'brethren,' and so are willing to pass on, but, from the absence of the first person, '*we*,' in the subsequent narrative, it seems that St Luke was left behind.

XVII. 1. They travelled along the great thoroughfare from East to West, the Via Egnatia, merely passing through the cities, till they reached Thessalonica, the present Saloniki. The fact that there was a nucleus of Jews may have encouraged them to stop there.

2. three sabbath days. The Epistles to the Thessalonians suggest that they stayed on some time after these three sabbaths, before the disturbance of *v.* 5 caused their departure.

3 with them from the scriptures, opening and alleging, that
it behoved the Christ to suffer, and to rise again from the
dead; and that this Jesus, whom, *said he*, I proclaim unto
4 you, is the Christ. And some of them were persuaded,
and consorted with Paul and Silas; and of the devout
Greeks a great multitude, and of the chief women not a
5 few. But the Jews, being moved with jealousy, took unto
them certain vile fellows of the rabble, and gathering a
crowd, set the city on an uproar; and assaulting the house
of Jason, they sought to bring them forth to the people.
6 And when they found them not, they dragged Jason and
certain brethren before the rulers of the city, crying, These
that have turned the world upside down are come hither
7 also; whom Jason hath received: and these all act contrary
to the decrees of Cæsar, saying that there is another king,
8 *one* Jesus. And they troubled the multitude and the rulers
9 of the city, when they heard these things. And when they
had taken security from Jason and the rest, they let them
go.

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3. St Paul urges two points: (1) that the Messiah was in the Old Testament foretold as a suffering Messiah, in opposition to the Jewish ideas on the subject, and (2) that Jesus of Nazareth had fulfilled these conditions.

4. A few Jews, a great number of the circle of Proselytes, and many women in high position, form the Thessalonian Church, to which St Paul soon afterwards addressed two letters from Corinth.

5. The Jews would incite these 'idlers' by pretending that the new faith would undermine the authority of Cæsar.

Jason. The Apostles' host; perhaps the same as the Jason of Rom. xvi. 21.

6. rulers of the city. Greek 'Politarchs.' The very word has been discovered on inscriptions at Saloniki, proving St Luke's historical accuracy even in this small detail.

7. The old accusation which had been brought against our Lord. Cf. Lc. xxiii. 2. The citizens fear that if they are slow to punish what they profess to believe 'sedition,' Rome may take away their privileges as a 'free city'—for this was the standing of Thessalonica.

5. Berœa and the flight to Athens.

And the brethren immediately sent away Paul and 10
Silas by night unto Berœa; who when they were come
thither went into the synagogue of the Jews. Now these 11
were more noble than those in Thessalonica, in that they
received the word with all readiness of mind, examining
the scriptures daily, whether these things were so. Many 12
of them therefore believed; also of the Greek women of
honourable estate, and of men, not a few. But when the 13
Jews of Thessalonica had knowledge that the word of God
was proclaimed of Paul at Berœa also, they came thither
likewise, stirring up and troubling the multitudes. And 14
then immediately the brethren sent forth Paul to go as far
as to the sea: and Silas and Timothy abode there still.
But they that conducted Paul brought him as far as Athens: 15
and receiving a commandment unto Silas and Timothy
that they should come to him with all speed, they
departed.

6. St Paul at Athens.

Now while Paul waited for them at Athens, his spirit 16
was provoked within him, as he beheld the city full of

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10. **Berœa.** About 50 miles S.W. of Thessalonica. The Berœans were 'more noble' in that they did not at once take up a position of hostility, but looked into the matter to see if *their* Messianic views were mistaken. Here the Church includes a *large* number of Jews, many Gentile ladies of position, and many Gentile men.

14. The animosity is chiefly against St Paul, but the text leaves us uncertain whether he was to feign a sea-voyage and proceed by land, or whether he really went by sea to Athens.

15. Possibly he had been unwilling to involve Silas and Timothy in the perils of such a flight. Timothy at any rate joined him at Athens, and was sent back to Thessalonica, 1 Thess. iii. 2.

16. Athenian religion, never very spiritual, had become simply religious curiosity. Hence St Paul not only reasons with the Jews and Proselytes on the Sabbath, but joins in the discussions which were rife in the great university centre.

17 idols. So he reasoned in the synagogue with the Jews
and the devout persons, and in the marketplace every
18 day with them that met with him. And certain also of
the Epicurean and Stoic philosophers encountered him.
And some said, What would this babbler say? other
some, He seemeth to be a setter forth of strange gods:
19 because he preached Jesus and the resurrection. And
they took hold of him, and brought him unto the Areopagus,
saying, May we know what this new teaching is, which is
20 spoken by thee? For thou bringest certain strange things
to our ears: we would know therefore what these things
21 mean. (Now all the Athenians and the strangers sojourning
there spent their time in nothing else, but either to tell or
22 to hear some new thing.) And Paul stood in the midst of
the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are

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18. Epicurean and Stoic philosophers. The Epicurean ideal was to live happily, not troubling about the gods; the Stoic ideal was to crush down the passions so as to live undisturbed by the changes and chances of the world. Though the Stoics drew near to Christianity on its sterner side, their ideals, as well as those of the Epicureans, were *selfish*. The self-sacrifice of the Christian would appear to the Epicurean uncomfortable, to the Stoic weak-minded.

Jesus and the resurrection. They evidently understood him to speak of two deities, Jesus and 'Anastasis' (Greek for resurrection). That St Paul spoke of a resurrection of dead men did not occur to them at first.

19. the Areopagus. It is uncertain whether this means the 'Hill Areopagus,' or the ancient Council which had great influence over the moral and religious affairs of Athens. A.V. takes the first view, and speaks of 'Mars' Hill'; R.V. leaves the question open.

21. It is little wonder that Athens contributed little to the world's knowledge at that time.

22. In this speech St Paul shews his versatility in finding every possible point of contact with his hearers. But philosophy was not his real gift, and that he was disappointed with the results of his efforts we gather from the opening of 1 Corinthians (i. 20–25).

somewhat superstitious. For as I passed along, and 23
observed the objects of your worship, I found also an
altar with this inscription, TO THE UNKNOWN GOD. What
therefore ye worship in ignorance, this set I forth unto you.
The God that made the world and all things therein, he, 24
being Lord of heaven and earth, dwelleth not in temples
made with hands; neither is he served by men's hands, as 25
though he needed anything, seeing he himself giveth to all
life, and breath, and all things; and he made of one every 26
nation of men for to dwell on all the face of the earth,
having determined *their* appointed seasons, and the bounds
of their habitation; that they should seek God, if haply they 27
might feel after him, and find him, though he is not far from
each one of us: for in him we live, and move, and have 28
our being; as certain even of your own poets have said,
For we are also his offspring. Being then the offspring 29
of God, we ought not to think that the Godhead is like
unto gold, or silver, or stone, graven by art and device of
man. The times of ignorance therefore God overlooked; 30
but now he commandeth men that they should all every-

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somewhat superstitious. Their religion was rather a small-minded fear of offending the gods than a great-hearted reverence of the Infinite. (The word may also mean 'rather religious.')

23. Lest some jealous deity should punish them for overlooking him, they adopted this device.

24. The God. St Paul speaks at once of *one* God, Who is responsible for the whole universe. He is not simply a kind of exalted human being who must have a beautiful house and continual offerings to appease Him—rather He is spirit and demands a spiritual worship.

26. *One* God means that mankind is ideally one. The old idea of different gods for different nations was a separating force.

28. A Cilician poet, Aratus, had said this, and St Paul uses the words to shew that self-respect ought to keep men from the degradation of worshipping idols, for idolatry not only destroys man's reverence for God, but also his respect for himself.

30. Cf. the speech at Lystra, xiv. 16. What was pardonable long ago may be a sin to-day, in the light of fuller knowledge.

31 where repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee
33 concerning this yet again. Thus Paul went out from
34 among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

7. Founding of the Church in Corinth.

18 After these things he departed from Athens, and came
2 to Corinth. And he found a certain Jew named Aquila, a

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31. judge the world. The idea of a future judgment had been strongly held by Plato, and many of the preacher's hearers would be with him here.

32. some mocked. The philosophers might believe that a man's *spirit* went on existing after death, but death would in their opinion be rather a gain than a loss, for the spirit would be free from the trammels of the flesh. To raise a dead man up again would be to re-imprison his soul. (This is good evidence that St Paul taught nothing less than an actual bodily resurrection as the Christian belief. Cf. 1 Cor. xv.)

34. We hear of no Jewish converts. Dionysius, a member of the old aristocratic Council of the Areopagus, must have been a man of position. St Paul seems to have made only a short stay. The Greeks sought after wisdom, and the Gospel seemed foolishness to them (1 Cor. i. 22, 23).

XVIII. 1. Corinth. Not the old Corinth of classical Greece —that had been destroyed by the Roman general Mummius in 146 B.C. This was a colony founded on its site by Julius Cæsar in 46 B.C. It was a most important sea-port, connecting as it did the Ægean and the Adriatic, and nearly all the traffic of east and west would pass through it, for the voyage round the south of the Morea was dangerous; and there was a kind of tramway over the Isthmus of Corinth across which ships could be dragged from sea to sea. Naturally the population was of a most varied description—wealthier people aping the old Greek ideas, and admiring intellectualism—a large number of Jews drawn by

man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and 3 because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and 4 persuaded Jews and Greeks.

But when Silas and Timothy came down from Mace- 5 donia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed 6 themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads;

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hopes of commerce—some Italian colonists—and slaves of every nation. The city was dominated by a huge temple of Aphrodite, and the inhabitants had been trained to look upon immorality as a part of religion.

2. Evidently these two were converts. The law of Claudius (about 51 A.D.) was, as Suetonius the historian tells us, the result of Jewish tumults about 'Chrestus,' which suggests that Christians were already sufficiently numerous in Rome to give offence to the Jews. The law does not seem to have been strictly enforced.

3. **tentmakers.** Their trade would be the weaving of tents of goats'-hair. At Corinth, the commercial centre, St Paul chooses to support himself, to avoid any charge of money-making by his preaching. But he receives help from the Macedonian Churches during his stay (2 Cor. xi. 9), and strongly affirms that he had a perfect right to claim support from the Corinthian Christians themselves (1 Cor. ix. 4), had he thought good.

4. Here too the synagogue has gathered round it a circle of Gentile admirers, probably disgusted with the immoral 'religion' of their town.

5. Silas and Timothy brought with them contributions from Macedonia (2 Cor. xi. 9).

was constrained by the word. This seems to mean that instead of simply arguing the case as before, he boldly declaimed the Gospel message; his experiences at Athens and in early days at Corinth led him to distrust the methods of pure argument, even with educated people.

6. **Your blood** &c. The words seem abrupt, but this was no mere 'delivering his soul.' His mission was mainly to the uncircumcised (Gal. ii. 9), only his intense love for his own

I am clean: from henceforth I will go unto the Gentiles.
7 And he departed thence, and went into the house of a
certain man named Titus Justus, one that worshipped God,
8 whose house joined hard to the synagogue. And Crispus,
the ruler of the synagogue, believed in the Lord with all
his house; and many of the Corinthians hearing believed,
9 and were baptized. And the Lord said unto Paul in the
night by a vision, Be not afraid, but speak, and hold not
10 thy peace: for I am with thee, and no man shall set on
thee to harm thee: for I have much people in this city.
11 And he dwelt *there* a year and six months, teaching the
word of God among them.
12 But when Gallio was proconsul of Achaia, the Jews
with one accord rose up against Paul, and brought him
13 before the judgement-seat, saying, This man persuadeth
14 men to worship God contrary to the law. But when Paul

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people led him to do his best for them; when that love met with no response, his disappointment was the greater.

7. He is received by a proselyte, the nearness of whose house to the synagogue would naturally increase the indignation of the Jews.

9. **Be not afraid.** The narrative is very compressed, but the vision shews that the opposition was so strong as almost to discourage even St Paul.

11. **a year and six months.** Probably from the autumn of 50 to the spring of 52 A.D. During this time he wrote both his Epistles to the Thessalonian Churches, who, in their simplicity of heart, were leaving their ordinary employment to await the Second Coming, of whose imminence St Paul had spoken.

12. **Achaia.** Achaia, being a peaceful province, was under the government of the Senate, which ruled by 'Proconsuls.' This Gallio was the brother of Seneca (the Stoic philosopher), who describes him for us as notably kind and suave. Perhaps the Jews thought his arrival a good opportunity to settle with the 'dissenters,' who had fixed their meeting-house so near the synagogue.

13. **contrary to the law.** The Jews apparently complained that, whereas orthodox Judaism was a legal religion, this Paul was unorthodox. Gallio feels no interest in the different grades of what he would regard as mainly a fanaticism; indeed from *v.* 17 we should gather that he disliked the Jews, and did not

was about to open his mouth, Gallio said unto the Jews,
If indeed it were a matter of wrong or of wicked villany,
O ye Jews, reason would that I should bear with you: but 15
if they are questions about words and names and your own
law, look to it yourselves; I am not minded to be a judge
of these matters. And he drave them from the judgement- 16
seat. And they all laid hold on Sosthenes, the ruler of the 17
synagogue, and beat him before the judgement-seat. And
Gallio cared for none of these things.

8. Return *via* Ephesus to Antioch.

And Paul, having tarried after this yet many days, took 18
his leave of the brethren, and sailed thence for Syria, and
with him Priscilla and Aquila; having shorn his head in
Cenchreæ: for he had a vow. And they came to Ephesus, 19

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mind their being maltreated. The Roman viewed religion as a necessary formality, it did not occur to him that it went deep enough to rouse strong feelings.

17. As the text stands, it naturally means that the Jews, in disgust, avenged themselves on their unsuccessful leader. This is very improbable. Probably the sense is given by some MSS. which read 'all the Greeks laid hold on Sosthenes.' (This reading is followed by A.V.—but it seems to be a later explanatory addition.) The deep-seated dislike of the Gentile for the Jew breaks out. (Sosthenes may have been converted later, for a Sosthenes appears in 1 Cor. i. 1, though he must then have been with St Paul at Ephesus. But probably they are two distinct persons.)

cared for none of these things. This is not indifference to the Gospel, but to the squabbles of an unpopular race.

18. having shorn his head in Cenchreæ. Cf. Num. vi. 18. St Paul adheres to Jewish practices himself (cf. xxi. 24), though he is strong in vindicating the freedom of Gentiles. The head was shaved at the beginning and end of a vow. The reason for and nature of the vow here taken by St Paul is very obscure. Perhaps it was in gratitude for deliverance from danger. His desire to complete it at Jerusalem may have caused his refusal to delay at Ephesus. Cenchreæ was the port of Corinth on the Ægean Sea.

19. Ephesus. The principal city of the province of Asia, a great commercial centre, and the seat of the worship of the Ephesian

and he left them there: but he himself entered into the
20 synagogue, and reasoned with the Jews. And when they
21 asked him to abide a longer time, he consented not; but
taking his leave of them, and saying, I will return again
22 unto you, if God will, he set sail from Ephesus. And when
he had landed at Cæsarea, he went up and saluted the
church, and went down to Antioch.

B. *The Third Missionary Journey.* xviii. 23–xxi. 16.

1. Asia Minor revisited.

23 And having spent some time *there*, he departed, and
went through the region of Galatia and Phrygia in order,
stablishing all the disciples.

2. Apollos.

24 Now a certain Jew named Apollos, an Alexandrian
by race, a learned man, came to Ephesus; and he was
25 mighty in the scriptures. This man had been instructed
in the way of the Lord; and being fervent in spirit, he
spake and taught carefully the things concerning Jesus,
26 knowing only the baptism of John: and he began to speak
boldly in the synagogue. But when Priscilla and Aquila
heard him, they took him unto them, and expounded unto

Artemis or Diana. He had probably intended to visit Ephesus on his way westward, but was 'forbidden of the Holy Ghost.' Ephesus now becomes the centre of interest, and so St Luke passes hastily over the visit to Jerusalem (whither 'he went up and saluted the church') and his revisiting of the South Galatian Churches (Antioch, Iconium, Lystra, Derbe).

24. Apollos. We gather that he was convinced that Jesus was the Messiah fulfilling 'the scriptures,' and that John's testimony to Him had been true, but he did not know of the great Pentecostal gift which had brought *the Church* into being, with Baptism as its symbol (cf. xix. 2). A man who combined accurate knowledge of the O.T. with real eloquence would be a great power in dealing with Jews (*v.* 28).

him the way of God more carefully. And when he was 27
minded to pass over into Achaia, the brethren encouraged
him, and wrote to the disciples to receive him: and when
he was come, he helped them much which had believed
through grace: for he powerfully confuted the Jews, *and* 28
that publicly, shewing by the scriptures that Jesus was the
Christ.

3. St Paul at Ephesus.

And it came to pass, that, while Apollos was at Corinth, 19
Paul having passed through the upper country came to
Ephesus, and found certain disciples: and he said unto 2
them, Did ye receive the Holy Ghost when ye believed?
And they *said* unto him, Nay, we did not so much as hear
whether the Holy Ghost was *given*. And he said, Into 3
what then were ye baptized? And they said, Into John's
baptism. And Paul said, John baptized with the baptism 4
of repentance, saying unto the people, that they should

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27. Apollos' gift of eloquence would be peculiarly suited to the Greek taste, which Corinth at least affected to possess. So much so, that we learn from 1 Cor. i. 12 that they formed a 'party of Apollos.' He returned to Ephesus during St Paul's stay there, and was unwilling to revisit Corinth (1 Cor. xvi. 12), perhaps through fear of rousing this party spirit.

XIX. 1. the upper country. St Paul, now on his third missionary journey, takes the more mountainous route to Ephesus through the valley of the Cayster. A longer but easier route was to follow the course of the Mæander. He arrives at Ephesus in the autumn of 53.

2. On his former visit (xviii. 19) he had only found ordinary Jews, now he meets these disciples of the Baptist. This shews how wide the effect of John's mission must have been—indeed certain verses in the Fourth Gospel (apparently written at Ephesus) seem to hint that there were even then (about 90 A.D.) some who did not think that the Baptist had been superseded (e.g. Jno. i. 8: i. 15: iii. 28 seem intended to convince such people).

whether the Holy Ghost was given. Marg. is better, 'whether there is a Holy Ghost.' They thought of the Spirit more as God's Divine influence than as a personal power among

believe on him which should come after him, that is, on
5 Jesus And when they heard this, they were baptized into
6 the name of the Lord Jesus. And when Paul had laid his
hands upon them, the Holy Ghost came on them; and
7 they spake with tongues, and prophesied. And they were
in all about twelve men.

8 And he entered into the synagogue, and spake boldly
for the space of three months, reasoning and persuading
9 *as to* the things concerning the kingdom of God. But
when some were hardened and disobedient, speaking evil
of the Way before the multitude, he departed from them,
and separated the disciples, reasoning daily in the school
10 of Tyrannus. And this continued for the space of two
years; so that all they which dwelt in Asia heard the word
11 of the Lord, both Jews and Greeks. And God wrought
12 special miracles by the hands of Paul: insomuch that unto
the sick were carried away from his body handkerchiefs
or aprons, and the diseases departed from them, and the
13 evil spirits went out. But certain also of the strolling
Jews, exorcists, took upon them to name over them which
had the evil spirits the name of the Lord Jesus, saying,

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6. The miraculous gifts assure them of the presence of the new force.

8. three months. The Jews here were unusually ready to listen, cf. xviii. 20.

9. the school. All the work for which the building was used would be over before midday, as would the working-day of the Ephesians, so that there would be far more opportunity for discussion than in the present day.

10. all they which dwelt in Asia. It must be remembered that Asia then simply meant the western coast provinces of our Asia Minor. We may suppose that Colossæ, Hierapolis and Laodicea, and other towns were now evangelised, though from the Epistles to the Colossians and Ephesians we should rather gather that St Paul did not personally visit the Churches.

12. St Luke the Physician is interested here—compare the effect of St Peter's presence, v. 15.

13. Even in the early Church there was an order of exorcists whose duty it was to command evil spirits to leave their victims;

I adjure you by Jesus whom Paul preacheth. And there 14
were seven sons of one Sceva, a Jew, a chief priest, which
did this. And the evil spirit answered and said unto them, 15
Jesus I know, and Paul I know; but who are ye? And 16
the man in whom the evil spirit was leaped on them, and
mastered both of them, and prevailed against them, so
that they fled out of that house naked and wounded. And 17
this became known to all, both Jews and Greeks, that
dwelt at Ephesus; and fear fell upon them all, and the
name of the Lord Jesus was magnified. Many also of 18
them that had believed came, confessing, and declaring
their deeds. And not a few of them that practised curious 19
arts brought their books together, and burned them in the
sight of all: and they counted the price of them, and found
it fifty thousand pieces of silver. So mightily grew the 20
word of the Lord and prevailed.

Now after these things were ended, Paul purposed in 21
the spirit, when he had passed through Macedonia and

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and the work of an exorcist seems to have been called for by the numerous and desperate cases of demoniac possession which appeared in that age. The influence of Christianity has caused their disappearance in civilised lands; missionaries, however, find strangely similar cases in the 'dark places of the earth.' These men had the gift of exorcism (was it similar to our 'mesmerism'?) and used it as charlatans, ready to do anything for gain.

14. a chief priest. Probably a member of the High Priestly family—though St Luke, being a Gentile, may use the word in a wider sense.

16. both of them. Evidently only two of the seven were present on this occasion.

17. was magnified. It had been shewn that the use of *the name* was no mere charm, but must be accompanied by faith in the user. (The man in Luke ix. 49 evidently had this faith in some measure.)

19. curious, i.e. 'magical,' R.V. marg.

21. in the spirit. His plans were subject to the Spirit's guidance. These plans were already on an *Imperial* scale. He had discovered the value of the Roman citizenship, and the refusal of Gallio to prosecute had helped him to his scheme for

Achala, to go to Jerusalem, saying, After I have been
22 there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

4. The riot at Ephesus.

23 And about that time there arose no small stir concerning
24 the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no
25 little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.
26 And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods,
27 which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no

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making the organisation of the empire, its roads and its great centres, the means of christianising the Gentiles. Hence he had fixed his eye on Rome.

to go to Jerusalem. The main object of this journey was to carry thither the money collected for the 'poor saints.' Cf. xxiv. 17.

22. **Timothy and Erastus.** In 1 Cor. xvi. 10, 11 we learn that Timothy's mission might even extend as far as Corinth, and that there was some danger of his being disrespectfully treated by the Corinthians. An Erastus is spoken of in Rom. xvi. 23, 'the treasurer' of Corinth, and in 2 Tim. iv. 20 we read 'Erastus abode at Corinth.' The latter is probably the man mentioned here; but it is very doubtful if the city treasurer is also to be identified with him. These two are sent to set in order lesser matters in Greece, that St Paul's time there may be as advantageously spent as possible.

24. The number of visitors to the great Temple would be vast, and these shrines they would buy as mementos of their visit.

26. Cf. St Paul's speech at Athens, xvii. 29.

27. Business first, religion afterwards. There is a curious parallel in the case of the graziers of Bithynia some 50 years

account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, 28
and cried out, saying, Great *is* Diana of the Ephesians. And the city was filled with the confusion: and they 29
rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter 30
in unto the people, the disciples suffered him not. And 31
certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some 32
another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And 33
they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one 34
voice about the space of two hours cried out, Great *is* Diana of the Ephesians. And when the townclerk had 35

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later, who found the demand for fodder falling, as sacrificial beasts were less required owing to the spread of Christianity. They too started a campaign against the Christians.

28. **Great is Diana.** Ephesus was the great centre of her worship, which seems to have been frenzied and immoral.

29. **Gaius and Aristarchus.** We hear of a Gaius of Derbe in xx. 4, and of a Corinthian Gaius in 1 Cor. i. 14, Rom. xvi. 23; this seems to be a different man from either. Aristarchus is mentioned as a Thessalonian in xx. 4—he is with St Paul on the voyage to Rome, xxvii. 2, and is his fellow-prisoner at Rome, Col. iv. 10: Philem. 24.

31. These 'chief officers of Asia' seem to have been officials of the province, who controlled the temple worship and the great games held at various centres in honour of the Emperor. St Paul's preaching had evidently touched the upper classes.

33. Perhaps 'Alexander' was intended to point out that the Jews took no responsibility for St Paul.

35. **the townclerk.** An official who had much to do with the ratifying of decrees by the popular assembly. This

quieted the multitude, he saith, Ye men of Ephesus, what
man is there who knoweth not how that the city of the
Ephesians is temple-keeper of the great Diana, and of the
36 *image* which fell down from Jupiter? Seeing then that
these things cannot be gainsaid, ye ought to be quiet, and
37 to do nothing rash. For ye have brought *hither* these
men, which are neither robbers of temples nor blasphemers
38 of our goddess. If therefore Demetrius, and the craftsmen
that are with him, have a matter against any man, the
courts are open, and there are proconsuls: let them accuse
39 one another. But if ye seek anything about other
40 matters, it shall be settled in the regular assembly. For
indeed we are in danger to be accused concerning this
day's riot, there being no cause *for it*: and as touching
it we shall not be able to give account of this concourse.
41 And when he had thus spoken, he dismissed the
assembly.

5. Greece revisited.

20 And after the uproar was ceased, Paul having sent for
the disciples and exhorted them, took leave of them, and

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would often meet in the theatre, and so the clerk would be a familiar and authoritative figure there.

from Jupiter. Better as R.V. marg. 'from heaven.' The famous image was a meteoric stone somewhat of female shape, which was taken to be the gift of heaven.

37. The preaching had been rather praise of Christ than abuse of Diana.

38. there are proconsuls, i.e. there is such a thing as a proconsul, who governs this province (of Asia), though you seem to have forgotten the fact.

40. The Roman authorities would feel such turbulence a serious danger to the peace, and hold the city responsible.

41. A fine picture of one strong man quelling a mob. Cf. Virg, *Aen.* I. 151–3.

XX. 1—6. These verses sum up very briefly a critical period of St Paul's life. The Apostle himself narrowly escaped from some danger with his life (cf. 2 Cor. i. 8), and passed over to Greece full of anxiety about the disobedience of the Corinthian, and perhaps also the Galatian Church. His Judaistic enemies were busily maligning him and his gospel.

departed for to go into Macedonia. And when he had 2
gone through those parts, and had given them much
exhortation, he came into Greece. And when he had 3
spent three months *there*, and a plot was laid against
him by the Jews, as he was about to set sail for Syria, he
determined to return through Macedonia. And there 4
accompanied him as far as Asia Sopater of Berœa, *the*
son of Pyrrhus; and of the Thessalonians, Aristarchus
and Secundus; and Gaius of Derbe, and Timothy; and of
Asia, Tychicus and Trophimus. But these had gone 5
before, and were waiting for us at Troas. And we sailed 6

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1. Events seem to have succeeded each other somewhat as follows:—

(*a*) Before the uproar in spring 55 A.D. St Paul hears that the Corinthian Church is given to factions (partly owing to Judaising Christians) and lax morality; he also receives a letter from them; hence he sends 1 Corinthians, probably by Titus. About the same time Judaising emissaries seem to have been overturning his work in 'Galatia.'

(*b*) After some time (late summer 55 A.D.), he starts north, hoping to meet Titus with good news at Troas. Failing to find him there, he goes on to Macedonia, where at last he meets him, and hears that the Corinthians have repented.

(*c*) He writes 2 Corinthians from Macedonia, and follows a little later himself—spending the winter of 55–56 at Corinth, whence he wrote 'Romans' and perhaps 'Galatians.'

4. Again the writer (St Luke) is with St Paul—the 'we' reappears. He seems to have been picked up at Philippi, where he was left, chap. xvi. Most of their companions appear to have been delegates chosen to accompany the contributions to the 'poor saints' at Jerusalem. St Paul was most particular in this matter (2 Cor. viii. 20, 21).

Sopater. Perhaps the same as Sosipater of Romans xvi. 21. Note the addition of R.V., '*the son* of Pyrrhus.'

Tychicus. He was with St Paul in his first imprisonment at Rome, and was sent to Ephesus (Eph. vi. 21), Colossæ (Col. iv. 7), and probably other Asiatic Churches. He is found with St Paul after his release (Tit. iii. 12), and in his second imprisonment, when he was sent to Ephesus (2 Tim. iv. 12).

Trophimus. An Ephesian (xxi. 29), part cause of St Paul's arrest in Jerusalem; left at Miletus, sick, shortly before St Paul's second imprisonment at Rome (2 Tim. iv. 20).

away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

6. From Troas to Miletus.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged 8 his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. 9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell on him, and embracing 11 him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till 12 break of day, so he departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, in- 14 tending himself to go by land. And when he met us at 15 Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after

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7. The 'first day of the week,' the day of the Resurrection is already the Christian 'Sabbath.' The meeting takes place in the evening, after the day's work is over, for of course there is no 'holiday' as yet. This meeting is to 'break bread,' or as *v.* 11 has it more accurately '*the* bread' of the Holy Communion. Ordinarily the meeting would have closed before midnight, but this was a special occasion.

10. Cf. 1 Kings xvii. 21 (Elijah).

13. **Assos.** Troas lay to the N., Assos to the S., of a small peninsula, across which St Paul went on foot.

14. **Mitylene.** The chief town of Lesbos.

we came to Miletus. For Paul had determined to sail 16
past Ephesus, that he might not have to spend time in
Asia; for he was hastening, if it were possible for him, to
be at Jerusalem the day of Pentecost.

7. Farewell speech at Miletus.

And from Miletus he sent to Ephesus, and called to 17
him the elders of the church. And when they were come 18
to him, he said unto them,

Ye yourselves know, from the first day that I set foot
in Asia, after what manner I was with you all the time,
serving the Lord with all lowliness of mind, and with tears, 19
and with trials which befell me by the plots of the Jews:
how that I shrank not from declaring unto you anything 20
that was profitable, and teaching you publicly, and from
house to house, testifying both to Jews and to Greeks 21
repentance toward God, and faith toward our Lord Jesus
Christ. And now, behold, I go bound in the spirit unto 22
Jerusalem, not knowing the things that shall befall me
there: save that the Holy Ghost testifieth unto me in 23

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16. Pentecost. Now doubly interesting to him, as a great Jewish Feast, and as the anniversary of the gift of the Spirit.

17. to Ephesus. A distance of 12½ miles by sea, and a further 25 by land, so the stay at Miletus must have been lengthy.

the elders. As yet there is no single Bishop. Many years later St John seems to have taken up his abode at Ephesus, and to have become the leader of the Church there.

18. No doubt St Paul's Jewish enemies had followed him to Ephesus, and accused him (1) of 'making a good thing' out of his preaching and 'collection for the saints,' and (2) of preaching a gospel of his own, which was only a partial one, different from that of the original Apostles.

22. bound in the spirit. He went under the compelling guidance of the Spirit—otherwise he was not the man to rush on martyrdom as a prize.

23. the Holy Ghost testifieth. Most probably by the mouth of the Christian prophets (cf. **xxi.** 10, 11), perhaps also by visions.

every city, saying that bonds and afflictions abide me.
24 But I hold not my life of any account, as dear unto myself,
so that I may accomplish my course, and the ministry
which I received from the Lord Jesus, to testify the
25 gospel of the grace of God. And now, behold, I know
that ye all, among whom I went about preaching the
26 kingdom, shall see my face no more. Wherefore I testify
unto you this day, that I am pure from the blood of all
27 men. For I shrank not from declaring unto you the
28 whole counsel of God. Take heed unto yourselves, and
to all the flock, in the which the Holy Ghost hath made
you bishops, to feed the church of God, which he purchased
29 with his own blood. I know that after my departing
grievous wolves shall enter in among you, not sparing the
30 flock; and from among your own selves shall men arise,
speaking perverse things, to draw away the disciples after
31 them. Wherefore watch ye, remembering that by the
space of three years I ceased not to admonish every one
32 night and day with tears. And now I commend you to
God, and to the word of his grace, which is able to build

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24. Compare this with 2 Tim. iv. 7, when his desire was attained.

25. shall see my face no more. It is quite possible that St Paul's fears were not realised. In 2 Tim. iv. 13, 20, he speaks of being at Troas and Miletus, which must refer to a later occasion than this, probably between his first and second imprisonments.

28. bishops. Marg. 'or, overseers.' This describes the 'elders' of *v.* 17, from another point of view—their administrative duties, and not their pastoral work.

the church of God...his own blood. The *blood of God* is an idea not found in N.T., though paralleled later. Some MSS. read 'Lord' for 'God,' which would refer to Christ. But perhaps this was an alteration made to avoid the difficulty. It has been suggested that St Paul passes in thought from The Father to The Son, referring to the latter when he speaks of 'his own blood,' though he does not mark the change in word.

29. grievous wolves. Cf. Jno. x. 12.

you up, and to give *you* the inheritance among all them
that are sanctified. I coveted no man's silver, or gold, or 33
apparel. Ye yourselves know that these hands ministered 34
unto my necessities, and to them that were with me. In 35
all things I gave you an example, how that so labouring
ye ought to help the weak, and to remember the words of
the Lord Jesus, how he himself said, It is more blessed to
give than to receive.

And when he had thus spoken, he kneeled down, and 36
prayed with them all. And they all wept sore, and fell on 37
Paul's neck, and kissed him, sorrowing most of all for the 38
word which he had spoken, that they should behold his
face no more. And they brought him on his way unto
the ship.

8. Miletus to Jerusalem.

And when it came to pass that we were parted from **21**
them, and had set sail, we came with a straight course
unto Cos, and the next day unto Rhodes, and from thence
unto Patara: and having found a ship crossing over unto 2
Phœnicia, we went aboard, and set sail. And when we 3

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32. inheritance. Cf. Col. i. 12: 1 Pet. i. 4.

34. these hands. This was just the line St Paul had taken at Corinth, cf. xviii. 3, and 2 Cor. xi. 7. It seems to have been his practice in commercial centres, where every man measured his neighbour in terms of money-getting, to work for his own living.

35. how he himself said. We have no record of these words in the written Gospels. Many such sayings must have been current in early days; some of these have doubtless been restored to us in the papyri lately found in Egypt. Matt. x. 8, 'freely ye received, freely give,' breathes a similar spirit.

XXI. 1. Cos. An island famed as a commercial centre, and for a great medical school. One of the regular ports of call on the voyage eastward, as were Rhodes, Patara, and Myra. Cf. xxvii. 5.

2. It is suggested that St Paul's ship went no further than the Lycian ports, or was going to proceed along the coast. Having changed their ship they sailed south of Cyprus, favoured by the prevailing westerly winds of the eastern Mediterranean.

had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the
4 ship was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in
5 Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling
6 down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren,
8 and abode with them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven,
9 we abode with him. Now this man had four daughters,
10 virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain
11 prophet, named Agabus. And coming to us, and taking

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4. **seven days.** Perhaps till the ship proceeded southwards. Tyre was now a free city in the Roman Empire, but still devoted to merchandise, as in the days when her ships reached the Canaries and Cornwall. The gift of prophecy is in evidence at Tyre also (cf. c. xx. 23).

6. These farewells probably shew that St Paul had visited the city before on his land journeys to Antioch; the same applies to Ptolemais.

7. **Ptolemais.** Most famous in later days as Acre, the great crusading centre. In former days called Acco.

8. **one of the seven.** Apparently the original 'seven' are looked on as a class, like the 'twelve.' Their work may have become mainly evangelistic after the martyrdom of Stephen. Philip is settled now at Cæsarea, but in later life seems to have moved to Asia Minor.

10. **Agabus.** The same man who had prophesied the famine, xi. 28. He seems to have been an 'itinerating prophet.' From an old writing, the 'Teaching of the Twelve Apostles,'

Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard 12 these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do 13 ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, 14 we ceased, saying, The will of the Lord be done.

And after these days we took up our baggage, and went 15 up to Jerusalem. And there went with us also *certain* 16 of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

VIII. St Paul in Palestine. xxi. 17–xxvi. 32.

1. Attempt to conciliate the Jews.

And when we were come to Jerusalem, the brethren 17

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we learn that these were a large class, and were sometimes more thought of than the regular ministers of the Churches.

11. This symbolic action reminds us of Ezekiel's methods, and of Jeremiah (xiii. 1–11).

13. St Luke is anxious for us to see that St Paul did not run blindly into a trap. No doubt to St Paul it might seem to be the end of all his imperialistic plans, but he followed the Spirit's guidance, and in less than three years was in Rome, the object of his desire.

16. Mnason of Cyprus. As the text stands, this seems curious, for there was no lack of hospitality at Jerusalem. Probably the sense should be, as the 'Western' Text (cf. Introd. p. xiv) shews[1], that the Cæsarean disciples brought them as far as the half-way stage, a village where Mnason entertained them for the night. It was two days' journey to Jerusalem.

Note R.V. 'an early disciple'; much better than 'an old disciple,' A.V.

[1] The Western Text reads:—'and when they came to a certain town we stayed with Naso, an early Cypriote disciple, and departing thence we came to Jerusalem etc.'

18 received us gladly. And the day following Paul went in
19 with us unto James; and all the elders were present. And
when he had saluted them, he rehearsed one by one the
things which God had wrought among the Gentiles by
20 his ministry. And they, when they heard it, glorified God;
but ~~and~~ they said unto him, Thou seest, brother, how many
thousands there are among the Jews of them which have
21 believed; and they are all zealous for the law: and they
have been informed concerning thee, that thou teachest
all the Jews which are among the Gentiles to forsake
Moses, telling them not to circumcise their children,
22 neither to walk after the customs. What is it therefore?
23 they will certainly hear that thou art come. Do therefore
this that we say to thee: We have four men which have a
24 vow on them; these take, and purify thyself with them,
and be at charges for them, that they may shave their
heads: and all shall know that there is no truth in the
things whereof they have been informed concerning thee;
but that thou thyself also walkest orderly, keeping the law.
25 But as touching the Gentiles which have believed, we wrote,
giving judgement that they should keep themselves from
things sacrificed to idols, and from blood, and from what

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18. James still, as at the Council, seems the resident leader of the Church. We do not hear of any of the Twelve being in Jerusalem at the time. James, no doubt, received from St Paul and the delegates the 'collection' for the poor saints.

21. This seems a slander put about by the circumcision party (who had perhaps found some lax Jewish converts who applied to themselves St Paul's regulations for the Gentiles). St Paul was most particular to keep the Law himself, and circumcised Timothy, who was only half a Jew. There was no truth in the report.

24. Wealthy Jews sometimes bore such charges for their poorer brethren—it would in this case shew St Paul's sympathy with Jewish observances.

shave their heads. Cf. xviii. 18, note.

25. I.e. that it would be sufficient if they did this; circumcision was not necessary. Here the decree seems to be of universal application to Gentiles. Cf. xv. 23, note.

is strangled, and from fornication. Then Paul took the 26
men, and the next day purifying himself with them went
into the temple, declaring the fulfilment of the days of
purification, until the offering was offered for every one
of them.

2. Jewish riot: St Paul rescued.

And when the seven days were almost completed, the 27
Jews from Asia, when they saw him in the temple, stirred
up all the multitude, and laid hands on him, crying out, 28
Men of Israel, help: This is the man, that teacheth all
men everywhere against the people, and the law, and this
place: and moreover he brought Greeks also into the
temple, and hath defiled this holy place. For they had 29
before seen with him in the city Trophimus the Ephesian,
whom they supposed that Paul had brought into the
temple. And all the city was moved, and the people ran 30
together: and they laid hold on Paul, and dragged him
out of the temple: and straightway the doors were shut.
And as they were seeking to kill him, tidings came up to 31
the chief captain of the band, that all Jerusalem was in

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26. Probably the connection is, 'kept going into the temple ...until the offering had been offered,' &c. He would have to do this daily.

27. No doubt these 'Jews from Asia' were old antagonists, perhaps themselves Ephesians, as they recognise Trophimus. They saw clearly enough that the centre of Christianity was not Jerusalem but the Ascended Lord.

30. **the doors were shut.** The purifying went on in the 'Court of the Women,' which was forbidden to Gentiles. Apparently St Paul was ejected and the gates which opened into this court were shut. (One of the notices forbidding the entry of Gentiles has been discovered.) St Paul was now in the outermost court of the Temple area and in the hands of an infuriated Jewish mob. Fortunately for him the garrison was lodged in the fort called Antonia, reached by a flight of steps from the N.W. corner of the Temple area, hence the quelling of a tumult was a speedy matter. The 'chief captain' would be the prefect of the cohort of auxiliaries, acting as deputy of the Roman procurator, whose headquarters were at Cæsarea. Cf. xxiii. 23.

confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

3. St Paul's speech from the Castle steps.

Brethren and fathers, hear ye the defence which I now make unto you.

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37. St Paul was being dragged up the stairs into 'Antonia,' where the chief captain intended, doubtless, to deal with him as a notable ringleader of the murderous 'Assassins' or 'Dagger-men,' who took advantage of the troubled times of Felix to murder and pillage without concealment or shame.

39. **Tarsus.** A city to be proud of: capital of the province of Cilicia, and, with Athens and Alexandria, one of the three great university centres of the Mediterranean. Its citizenship was confined to a comparatively small number.

And when they heard that he spake unto them in the 2
Hebrew language, they were the more quiet: and he
saith,

I am a Jew, born in Tarsus of Cilicia, but brought up 3
in this city, at the feet of Gamaliel, instructed according
to the strict manner of the law of our fathers, being
zealous for God, even as ye all are this day: and I 4
persecuted this Way unto the death, binding and delivering
into prisons both men and women. As also the high priest 5
doth bear me witness, and all the estate of the elders:
from whom also I received letters unto the brethren, and
journeyed to Damascus, to bring them also which were
there unto Jerusalem in bonds, for to be punished. And 6
it came to pass, that, as I made my journey, and drew nigh
unto Damascus, about noon, suddenly there shone from
heaven a great light round about me. And I fell unto the 7
ground, and heard a voice saying unto me, Saul, Saul, why
persecutest thou me? And I answered, Who art thou, 8
Lord? And he said unto me, I am Jesus of Nazareth,
whom thou persecutest. And they that were with me 9
beheld indeed the light, but they heard not the voice of
him that spake to me. And I said, What shall I do, Lord? 10
And the Lord said unto me, Arise, and go into Damascus;

XXII. 3. at the feet of, i.e. 'a disciple of.' For Gamaliel, cf. v. 34.

zealous for God. A zeal 'not according to knowledge,' as St Paul says in Rom. x. 2. For another reference to his early enthusiasm, cf. Gal. i. 14.

4. Cf. ix. 1, 2, and Gal. i. 13.

5. the high priest. The office had changed hands since then (ix. 1, 2), but no doubt its present occupant would keep the records of such matters.

the brethren. Here, as in xxviii. 21, refers to fellow-Jews.

6. about noon. Not mentioned in chap. ix.

9. heard not the voice. Comparing this with ix. 7, it appears that they heard the sound, but distinguished no words.

10. And I said, What shall I do, Lord? Only recorded in this account.

and there it shall be told thee of all things which are
11 appointed for thee to do. And when I could not see for
the glory of that light, being led by the hand of them that
12 were with me, I came into Damascus. And one Ananias,
a devout man according to the law, well reported of by all
13 the Jews that dwelt there, came unto me, and standing by
me said unto me, Brother Saul, receive thy sight. And in
14 that very hour I looked up on him. And he said, The God
of our fathers hath appointed thee to know his will, and to
see the Righteous One, and to hear a voice from his mouth.
15 For thou shalt be a witness for him unto all men of what
16 thou hast seen and heard. And now why tarriest thou?
arise, and be baptized, and wash away thy sins, calling on
17 his name. And it came to pass, that, when I had returned
to Jerusalem, and while I prayed in the temple, I fell into
18 a trance, and saw him saying unto me, Make haste, and
get thee quickly out of Jerusalem: because they will not
19 receive of thee testimony concerning me. And I said,
Lord, they themselves know that I imprisoned and beat in

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12. We learn in the earlier account that he was instructed in a vision to go to Saul. St Paul dwells on his good favour with the Jews as tending to conciliate his present audience.

14, 15. Ananias' words explaining the vision and its object are quite in the style of the Jewish Christian; not the way St Paul would express himself. St Luke perhaps heard this address himself (cf. iii. 14).

17. This 'return' was, as we have seen, some years later, about 38 A.D. He stayed a fortnight with St Peter, and for some little time made Jerusalem a centre for missionary work. Cf. ix. 26–30: Gal. i. 18–24.

I prayed in the temple. Again a point which would weigh with his audience; he clung to the old centre of worship.

a trance. St Paul seems to have had several experiences of this sort, cf. 2 Cor. xii. 1. We see from ix. 29 that the warning was only too soon confirmed, when the 'Hellenists' formed a plot against his life.

19. The vision seems to warn St Paul that his mission to Jewish Churches was not destined to be successful (*v.* 18). He sadly acknowledges (*vv.* 19 and 20) that the fact of his former enthusiasm as a persecutor made his change of face peculiarly

every synagogue them that believed on thee: and when 20
the blood of Stephen thy witness was shed, I also was
standing by, and consenting, and keeping the garments of
them that slew him. And he said unto me, Depart: for I 21
will send thee forth far hence unto the Gentiles.

And they gave him audience unto this word; and they 22
lifted up their voice, and said, Away with such a fellow
from the earth: for it is not fit that he should live. And 23
as they cried out, and threw off their garments, and cast
dust into the air, the chief captain commanded him to be 24
brought into the castle, bidding that he should be examined
by scourging, that he might know for what cause they so
shouted against him. And when they had tied him up 25
with the thongs, Paul said unto the centurion that stood
by, Is it lawful for you to scourge a man that is a Roman,
and uncondemned? And when the centurion heard it, he 26
went to the chief captain, and told him, saying, What art
thou about to do? for this man is a Roman. And the chief 27
captain came, and said unto him, Tell me, art thou a
Roman? And he said, Yea. And the chief captain 28
answered, With a great sum obtained I this citizenship.
And Paul said, But I am *a Roman* born. They then 29
which were about to examine him straightway departed

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obnoxious to Jews, and put great hindrances in the way of his preaching to them. But he is told, to comfort and encourage him, that his mission is to be to the Gentiles. (This had been revealed to Ananias, ix. 15.)

22. Cf. Jno. vii. 35, 'will he...teach the Greeks?' Such an idea was monstrous to a Jew. The Gentiles might come humbly seeking for admission to covenant rights, but a mission to them was not to be thought of.

25. **with the thongs**, i.e. with bonds of leather. The words might also mean, as R.V. marg. '*for* the thongs,' i.e. for the punishment of scourging.

a Roman. Again the citizenship stands St Paul in good stead, as at Philippi (xvi. 37). It was, of course, *un*lawful.

28. The chief captain is somewhat incredulous, and suggests that it was rather an expensive luxury; only to find that the

from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

4. St Paul before the Sanhedrin.

23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience
2 until this day. And the high priest Ananias commanded
3 them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?
4 And they that stood by said, Revilest thou God's high
5 priest? And Paul said, I wist not, brethren, that he was

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prisoner had the advantage of him in having been born into it. St Paul's father may have purchased the privilege.

30. Evidently he had not studied the Jewish prejudices deeply, and still expected to find some definite breach of the law which it was his duty to administer.

XXIII. 2. Ananias. High Priest from 47–59 A.D. A violent and unpopular man, who was finally murdered by the populace.

3. whited wall. Cf. Matt. xxiii. 27, where our Lord calls the Scribes and Pharisees 'whited sepulchres.' It seems to have been a proverbial expression for falseness and hypocrisy; something fair outside, but false within.

contrary to the law. Cf. Deut. xxv. 1, 2. Condemnation must precede punishment.

5. I wist not. Some take this to be ironical—such a person as that could hardly be supposed to be High Priest. But St Paul is serious and even apologetic. If it be certain that the High Priest would occupy a position of distinction, and wear his distinctive dress, we may suppose that St Paul's eyesight was defective (cf. *v.* 1, 'looking stedfastly on the council'). But perhaps the High Priest was *not* so distinguished, and St Paul may not have known him by sight. He quotes the

high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the 6
one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there 7
arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say 8
that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great 9
clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And 10
when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and 11
said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

5. A Jewish conspiracy.

And when it was day, the Jews banded together, and 12

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law, Ex. xxii. 28, thus shewing his regard for it, in spite of his detractors.

6. It is suggested that the trial had begun, and that in the course of it differences broke out between the two sects.

I am a Pharisee. St Paul, in despair of persuading the whole council, appeals to those who seemed most sympathetic—he and the Pharisees had this much in common, that they believed in a resurrection. His great desire is still to draw at least some to the faith of Christ. This explanation seems better than to think he wished to rouse up strife, and so escape.

8. Cf. Lc. xx. 27.

11. Again the hope of reaching Rome. The vision seems to approve St Paul's action in the Sanhedrin—which could hardly be, if he had simply tried to rouse an unseemly tumult.

bound themselves under a curse, saying that they would
13 neither eat nor drink till they had killed Paul. And they
14 were more than forty which made this conspiracy. And
they came to the chief priests and the elders, and said,
We have bound ourselves under a great curse, to taste
15 nothing until we have killed Paul. Now therefore do ye
with the council signify to the chief captain that he bring
him down unto you, as though ye would judge of his case
more exactly: and we, or ever he come near, are ready to
16 slay him. But Paul's sister's son heard of their lying in
wait, and he came and entered into the castle, and told
17 Paul. And Paul called unto him one of the centurions,
and said, Bring this young man unto the chief captain:
18 for he hath something to tell him. So he took him, and
brought him to the chief captain, and saith, Paul the
prisoner called me unto him, and asked me to bring this
young man unto thee, who hath something to say to thee.
19 And the chief captain took him by the hand, and going
aside asked him privately, What is that thou hast to tell
20 me? And he said, The Jews have agreed to ask thee to
bring down Paul to-morrow unto the council, as though
thou wouldest inquire somewhat more exactly concerning
21 him. Do not thou therefore yield unto them: for there
lie in wait for him of them more than forty men, which
have bound themselves under a curse, neither to eat
nor to drink till they have slain him: and now are
22 they ready, looking for the promise from thee. So the

16–19. This passage hints that St Paul and his connections were people of some influence—the chief captain is deferential. It is thought with reason that St Paul had considerable resources to draw upon, witness his paying for the four men with a vow; Felix' hope for a bribe; his successful appeal to Rome; and the comfortable circumstances in which he lived there. He may have voluntarily determined to be as far as possible self-supporting on his missionary journeys.

chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

6. St Paul at Cæsarea.

And he called unto him two of the centurions, and 23
said, Make ready two hundred soldiers to go as far as
Cæsarea, and horsemen threescore and ten, and spearmen
two hundred, at the third hour of the night: and *he bade* 24
them provide beasts, that they might set Paul thereon,
and bring him safe unto Felix the governor. And he 25
wrote a letter after this form:

Claudius Lysias unto the most excellent governor 26
Felix, greeting. This man was seized by the Jews, and 27
was about to be slain of them, when I came upon them
with the soldiers, and rescued him, having learned that he
was a Roman. And desiring to know the cause wherefore 28
they accused him, I brought him down unto their council:
whom I found to be accused about questions of their law, 29
but to have nothing laid to his charge worthy of death or
of bonds. And when it was shewn to me that there would 30
be a plot against the man, I sent him to thee forthwith,
charging his accusers also to speak against him before
thee.

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22. Otherwise the chief captain would become unpopular, and the conspirators might alter their plans.

23. **centurions.** He would have several centurions in command of the foot-soldiers under him. The cavalry would be part of the cohort, and the 'spearmen' would probably be some of the light-armed auxiliary troops.

24. **Felix.** Brother of Pallas, the freedman of Nero. He became Procurator of Judæa about 52 A.D. His reputation for cruelty and misgovernment might well have caused St Paul to despair.

25. This letter, though adroitly and falsely putting it to the writer's credit that he had rescued St Paul because he was a Roman, gives a very fair statement of the facts, and shews Claudius Lysias in a favourable light. Christianity is still only annoying to the Roman law as causing Jewish disturbances—it is not looked upon as a religion in its own rights.

31 So the soldiers, as it was commanded them, took Paul,
32 and brought him by night to Antipatris. But on the
morrow they left the horsemen to go with him, and
33 returned to the castle: and they, when they came to
Cæsarea, and delivered the letter to the governor,
34 presented Paul also before him. And when he had read
it, he asked of what province he was; and when he under-
35 stood that he was of Cilicia, I will hear thy cause, said he,
when thine accusers also are come: and he commanded
him to be kept in Herod's palace.

7. St Paul before Felix.

24 And after five days the high priest Ananias came down
with certain elders, and *with* an orator, one Tertullus; and
2 they informed the governor against Paul. And when he
was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by
3 thy providence evils are corrected for this nation, we
accept it in all ways and in all places, most excellent

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31. Antipatris. The locality is disputed, but it seems to have been just beyond the Judæan hills. Thus the infantry were no longer needed, and the cavalry could proceed at a rapid pace.

33. Cæsarea. Cf. xii. 19, note. The residence of the Roman Procurator, except at feast times, when his presence was required at Jerusalem. The town had been rebuilt by Herod the Great and named Cæsarea in honour of Augustus. Part of Herod's royal quarters were apparently used by the Romans as a prison.

XXIV. 1. Tertullus. Probably a Roman barrister who found more scope for his talents in the provinces. The proceedings before Felix may well have been in Latin, and a Roman advocate would be necessary for the Jews.

2. This speech is only reported in outline by St Luke, but is most cleverly conceived. First it propitiates Felix by compliments quite undeserved, and then it brings against St Paul just those accusations which would weigh with Felix as governor of Judæa; that St Paul is a disturber of the peace, that he is a 'sectary,' that he has wounded Jewish susceptibilities.

Felix, with all thankfulness. But, that I be not further 4
tedious unto thee, I entreat thee to hear us of thy clemency
a few words. / For we have found this man a pestilent 5
fellow, and a mover of insurrections among all the Jews
throughout the world, and a ringleader of the sect of the
Nazarenes: who moreover assayed to profane the temple: 6
on whom also we laid hold: from whom thou wilt be able, 8
by examining him thyself, to take knowledge of all these
things, whereof we accuse him. And the Jews also joined 9
in the charge, affirming that these things were so.

And when the governor had beckoned unto him to 10
speak, Paul answered,

Forasmuch as I know that thou hast been of many
years a judge unto this nation, I do cheerfully make my
defence: seeing that thou canst take knowledge, that it is 11
not more than twelve days since I went up to worship at
Jerusalem: and neither in the temple did they find me 12
disputing with any man or stirring up a crowd, nor in the

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5. This mention of disturbances would be peculiarly disquieting; Felix would be apt to stretch a point to keep him in restraint. Tertullus wishes him to believe, no doubt, that the Nazarenes were a danger to the public peace, like the Zealots or the Assassins (cf. xxi. 37, note).

6. The profanation spoken of would not be so much an offence against Roman law, as a danger to the public peace. Felix would know of the excitement which had been aroused when the Emperor Caligula wished to have his 'images' in the Temple.

10. Here at last St Paul gets an opportunity of saying his say without interruption.

many years. The date of the speech will be 56. Felix had been Procurator for some four years, but had had previous experience in Samaria—amply sufficient time for him to know the quarrelsome nature of the Jews.

11. St Paul answers the counts against him one by one:

First. He has only been back 12 days, and there is no evidence that he caused any disputes or insurrections.

Second. He admits the second charge, of being a 'Nazarene,' but claims that it is quite compatible with loyalty to the Law,

13 synagogues, nor in the city. Neither can they prove to
14 thee the things whereof they now accuse me. But this I
confess unto thee, that after the Way which they call a
sect, so serve I the God of our fathers, believing all things
which are according to the law, and which are written in
15 the prophets: having hope toward God, which these also
themselves look for, that there shall be a resurrection both
16 of the just and unjust. Herein do I also exercise myself
to have a conscience void of offence toward God and men
17 alway. Now after many years I came to bring alms to
18 my nation, and offerings: amidst which they found me
purified in the temple, with no crowd, nor yet with tumult:
19 but *there were* certain Jews from Asia—who ought to have
been here before thee, and to make accusation, if they had
20 aught against me. Or else let these men themselves say
what wrong-doing they found, when I stood before the
21 council, except it be for this one voice, that I cried
standing among them, Touching the resurrection of the
dead I am called in question before you this day.
22 But Felix, having more exact knowledge concerning
the Way, deferred them, saying, When Lysias the chief
captain shall come down, I will determine your matter.
23 And he gave order to the centurion that he should be kept

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and that the great argument against it, the Resurrection, is not even denied by his accusers.

Third. So far from wishing to profane the Temple, he came to benefit his own nation—the 'profanation' was a false accusation got up by Asiatic Jews, who had not taken the trouble to appear.

Finally. He defies the accusers to shew he has infringed the law in any point—the great charge against him touches a matter on which the Jews themselves were divided.

17. alms. The great Gentile collection made for poor Jews at Jerusalem (cf. 1 Cor. xvi. 1: 2 Cor. ix. 1).

22. Perhaps he gained this more exact knowledge through his wife Drusilla. The presence of Claudius Lysias was quite unnecessary—a mere pretext to gain time. Felix dare not anger the Jews by releasing St Paul, while he dare not punish him, being a Roman and innocent.

in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his 24
wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he 25
reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that 26
money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But 27
when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

8. St Paul before Festus: the Appeal to Cæsar.

Festus therefore, having come into the province, after 25
three days went up to Jerusalem from Cæsarea. And the 2

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24. **Drusilla** was a great-granddaughter of Herod the Great, and a daughter of Herod Agrippa I. (cf. xii. 1, note), and had left her first husband to marry Felix. Felix had the same morbid interest in hearing St Paul, as his great-uncle Herod Antipas had in listening to the Baptist (Mc. vi. 20). But though a man whose public and private life were alike disgraceful, he was no hypocrite; St Paul's preaching 'terrified' him. St Luke implies (*v.* 22) that he was not ill-disposed to Christianity in itself.

26. According to the saying, a provincial governor had to make three fortunes, one to pay his expenses in getting appointed, one to bear the expense of trial for misgovernment on resigning office, and one to live on afterwards. Money would be some consolation in view of the Jewish indignation which would break out if the release of St Paul should become necessary. Perhaps he had hopes of fingering the 'collection' St Paul had brought to Jerusalem.

27. Felix was recalled about 58 A.D., and only escaped from the accusations of the Jews by the influence of his brother Pallas. He hoped that the Jews would accuse him with less acrimony if he did not release St Paul.

XXV. 1. Festus. Procurator probably from 58–62 A.D.

chief priests and the principal men of the Jews informed
3 him against Paul; and they besought him, asking favour
against him, that he would send for him to Jerusalem;
4 laying wait to kill him on the way. Howbeit Festus
answered, that Paul was kept in charge at Cæsarea, and
5 that he himself was about to depart *thither* shortly. Let
them therefore, saith he, which are of power among you,
go down with me, and if there is anything amiss in the
man, let them accuse him.

6 And when he had tarried among them not more than
eight or ten days, he went down unto Cæsarea; and on
the morrow he sat on the judgement-seat, and commanded
7 Paul to be brought. And when he was come, the Jews
which had come down from Jerusalem stood round about
him, bringing against him many and grievous charges,
8 which they could not prove; while Paul said in his defence,
Neither against the law of the Jews, nor against the temple,
9 nor against Cæsar, have I sinned at all. But Festus,
desiring to gain favour with the Jews, answered Paul, and
said, Wilt thou go up to Jerusalem, and there be judged
10 of these things before me? But Paul said, I am standing
before Cæsar's judgement-seat, where I ought to be judged:
to the Jews have I done no wrong, as thou also very well
11 knowest. If then I am a wrong-doer, and have committed
anything worthy of death, I refuse not to die: but if none
of those things is *true*, whereof these accuse me, no man

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4. The Jews try to make capital out of Festus' inexperience, but find him too shrewd for them. Possibly St Paul's friends had been at work.

8. The accusations were evidently of the same sort as in chap. xxiv., before Felix (cf. xxiv. 12, note).

9. Festus begins to give way, perhaps remembering Felix' unpopularity—and St Paul appeals to be judged in Cæsar's court as a Roman citizen might. He gathers that Festus is inclining to 'give him up' to the Jews' vengeance, which, he had no doubt, meant death. The issues had so narrowed that he felt convinced *this* was the way he was destined to see Rome. Nero was now Cæsar.

can give me up unto them. I appeal unto Cæsar. Then 12
Festus, when he had conferred with the council, answered,
Thou hast appealed unto Cæsar: unto Cæsar shalt thou
go.

9. The visit of Agrippa.

Now when certain days were passed, Agrippa the king 13
and Bernice arrived at Cæsarea, and saluted Festus. And 14
as they tarried there many days, Festus laid Paul's case
before the king, saying, There is a certain man left a
prisoner by Felix: about whom, when I was at Jerusalem, 15
the chief priests and the elders of the Jews informed *me*,
asking for sentence against him. To whom I answered, 16
that it is not the custom of the Romans to give up any
man, before that the accused have the accusers face to
face, and have had opportunity to make his defence
concerning the matter laid against him. When therefore 17
they were come together here, I made no delay, but on the
next day sat down on the judgement-seat, and commanded
the man to be brought. Concerning whom, when the 18
accusers stood up, they brought no charge of such evil

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12. council. Partly composed of younger men who accompanied a provincial governor to gain experience, and assist him. They decided that there was no reason to refuse the appeal.

13. Agrippa the king and Bernice. These were the brother and sister of Drusilla (cf. xxiv. 24, note), and children of Herod Agrippa I. (cf. xii. 1, note). Agrippa was now tetrarch of the N.E. parts of Palestine with his capital at the other Cæsarea, that known as Cæsarea Philippi. Though a supporter of Rome he was interested in Judaism and tried to spread the faith. Bernice his sister, who lived with him for some time, was a woman of great attractive powers, but of the worst moral character. They had come to Cæsarea Stratonis to pay their respects to the new governor.

16. The statement, as has been remarked, shews some contempt for the Jews.

18. Festus probably expected to find that Paul was some 'Barabbas' or other.

19 things as I supposed; but had certain questions against
him of their own religion, and of one Jesus, who was dead,
20 whom Paul affirmed to be alive. And I, being perplexed
how to inquire concerning these things, asked whether he
would go to Jerusalem, and there be judged of these
21 matters. But when Paul had appealed to be kept for the
decision of the emperor, I commanded him to be kept till
22 I should send him to Cæsar. And Agrippa *said* unto
Festus, I also could wish to hear the man myself.
To-morrow, saith he, thou shalt hear him.
23 So on the morrow, when Agrippa was come, and
Bernice, with great pomp, and they were entered into the
place of hearing, with the chief captains, and the principal
men of the city, at the command of Festus Paul was
24 brought in. And Festus saith, King Agrippa, and all
men which are here present with us, ye behold this man,
about whom all the multitude of the Jews made suit to me,
both at Jerusalem and here, crying that he ought not to
25 live any longer. But I found that he had committed
nothing worthy of death: and as he himself appealed to
26 the emperor I determined to send him. Of whom I have

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19. certain questions. Exactly how the case would appear to a Roman.

alive. The Resurrection of Christ was then, as it is now, the summing up of all other problems as to His life, and the battle raged round it.

20. perplexed how to inquire. An ingenious but unsatisfactory explanation of his proposal—what clearer light could Festus have got in Jerusalem?

22. Agrippa had a dilettante interest in what he took to be a by-way of his great interest, Judaism.

24. King. He had exchanged the small kingdom of Chalcis for the larger tetrarchy (cf. *v.* 13, note) in 53 A.D., but seems to have retained the 'royal style.'

ought not to live any longer. Here for the first time we hear plainly what the Jewish demand was—the death of St Paul. No wonder the governor hesitated. This was the reason for St Paul's words in *v.* 11, 'I refuse not to die.'

no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, 27
in sending a prisoner, not withal to signify the charges against him.

10. St Paul's speech before Agrippa.

And Agrippa said unto Paul, Thou art permitted to 26
speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to make 2
my defence before thee this day touching all the things whereof I am accused by the Jews: especially because 3
thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, 4
which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge 5
of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee.

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26. I have no certain thing to write. A letter, resembling that which Claudius Lysias had sent to Felix, would have to accompany the prisoner to Rome, but Festus feels that a more definite accusation was advisable than merely the preaching of doctrine which was unacceptable to the Jews.

specially before thee, i.e. knowing Agrippa's interest in Judaism, and in persuading neighbouring rulers to embrace it.

XXVI. 3. St Paul feels that he is to defend himself before one who is not only an ardent Jew, but also sufficiently a man of the world to listen to argument, without being carried away by fanaticism.

4. from the beginning. Evidently he was sent to Jerusalem very young. Possibly his father wished him to have all that a Jewish training could give. His sister, too, seems to have been settled in Jerusalem (xxiii. 16).

5. the straitest sect, i.e. the most passionately devoted to every detail of the Law.

6 And now I stand *here* to be judged for the hope of the
7 promise made of God unto our fathers; unto which *promise*
our twelve tribes, earnestly serving *God* night and day, hope
to attain. And concerning this hope I am accused by the
8 Jews, O king! Why is it judged incredible with you, if
9 God doth raise the dead? I verily thought with myself,
that I ought to do many things contrary to the name of
10 Jesus of Nazareth. And this I also did in Jerusalem:
and I both shut up many of the saints in prisons, having
received authority from the chief priests, and when they
11 were put to death, I gave my vote against them. And
punishing them oftentimes in all the synagogues, I strove
to make them blaspheme; and being exceedingly mad
against them, I persecuted them even unto foreign cities.
12 Whereupon as I journeyed to Damascus with the
13 authority and commission of the chief priests, at midday,
O king, I saw on the way a light from heaven, above the
brightness of the sun, shining round about me and them
14 that journeyed with me. And when we were all fallen to
the earth, I heard a voice saying unto me in the Hebrew

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6. the hope of the promise. Cf. xiii. 32. The promise was that of the Messiah which every Jew saw plainly in the O.T. The Resurrection of Christ fulfilled that promise in a degree beyond all Jewish expectation. What had seemed to them poetry and metaphor turned out to be literally true.

8. incredible. The belief in the Resurrection had been growing among the Jews (it appears in Dan. xii. 2, and clearly in 2 Macc. vii. 9) till it had become a burning question between Pharisees and Sadducees. Cf. Lc. xx. 27 ff. St Paul's position is this:—If you allow a resurrection, why should it not have happened in the case of Jesus of Nazareth? Is this not a matter to be settled by proof rather than by prejudice?

9. I verily. Rather, 'I however,' i.e. I must not expect Jewish obstinacy to give way at once, for I once was an example of it myself.

10. I gave my vote. Perhaps as a member of the Sanhedrin. Possibly the word only implies unofficial approval.

12. Whereupon. Rather as marg., 'On which errand.'

language, Saul, Saul, why persecutest thou me? it is hard
for thee to kick against the goad. And I said, Who art 15
thou, Lord? And the Lord said, I am Jesus whom thou
persecutest. But arise, and stand upon thy feet: for to 16
this end have I appeared unto thee, to appoint thee a
minister and a witness both of the things wherein thou
hast seen me, and of the things wherein I will appear
unto thee; delivering thee from the people, and from the 17
Gentiles, unto whom I send thee, to open their eyes, that 18
they may turn from darkness to light, and from the power
of Satan unto God, that they may receive remission of sins
and an inheritance among them that are sanctified by faith
in me. Wherefore, O king Agrippa, I was not disobedient 19
unto the heavenly vision: but declared both to them of 20
Damascus first, and at Jerusalem, and throughout all the
country of Judæa, and also to the Gentiles, that they
should repent and turn to God, doing works worthy of
repentance. For this cause the Jews seized me in the 21
temple, and assayed to kill me. Having therefore obtained 22
the help that is from God, I stand unto this day testifying
both to small and great, saying nothing but what the
prophets and Moses did say should come; how that the 23

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14. it is hard for thee, &c. The words seem to be a proverbial saying, taken from agriculture. The ploughman would urge on his oxen with a sharp goad. They do not occur in the other accounts in R.V. (It is worth noticing how commonly our Lord in the Gospels made use of proverbial forms of speech.)

15–18. St Paul here blends together the words he heard at the time, the words spoken to him afterwards by Ananias, and the message of the vision at Jerusalem, xxii. 17.

20. throughout all the country of Judæa. Cf. Gal. i. 22, and Acts ix. 28, 29. St Paul seems, after his first visit to St Peter in 38 A.D. (Gal. i. 18), to have gone 'in and out' of Jerusalem on preaching tours to the unevangelised (Gal. i. 22) parts of Judæa.

21. For this cause, i.e. for preaching the Resurrection and for preaching it to Gentiles.

23. how that the Christ must suffer. The *sufferings* of

Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth
25 turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and
26 soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been
27 done in a corner. King Agrippa, believest thou the
28 prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest

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the Messianic King, though foreshadowed in more prosperous days, e.g. in Ps. xxii., were worked out by the later prophet who writes in Is. liii., when misfortune had overtaken the nation. The Jews as a whole chose to neglect this side of the picture, and looked only to the prophecies which spoke of a triumphant King. Cf. Lc. xxiv. 25, 26.

by the resurrection of the dead. Till death was proved not to be finally victorious, men could not really appreciate a 'Gospel.' St Paul would use similar arguments to those of xiii. 33–39 to shew that the Resurrection was foretold in O.T.

and to the Gentiles. Here again the Jews blindly neglected the indications in the later prophets that their office as a people was to be a missionary one. Cf. Is. xlii. 6: xlv. 14: xlix. 6, 7.

24. thy much learning. To Festus, St Paul was an instance of genius leading to madness. His 'vision' seemed to him a mere delusion, but Festus shewed by these words the impression St Paul produced on him—that of a highly cultured man. Hence partly would come the respect with which he was treated. We may well believe that the speech was driven home at every stage by apposite quotations from O.T.

26. The great movement, begun by the Baptist, and culminating in the death of Christ, must have come to the notice of one who dwelt in Cæsarea Philippi, and one who had so many sources of information as a tetrarch had.

28. Notice the change from A.V. ('Almost thou persuadest me to be a Christian'). The Greek is hard to translate, but the R.V. is a great improvement. Agrippa has no thought of becoming a Christian; rather he suggests that it is an

fain make me a Christian. And Paul *said*, I would to 29
God, that whether with little or with much, not thou only,
but also all that hear me this day, might become such as
I am, except these bonds.

And the king rose up, and the governor, and Bernice, 30
and they that sat with them: and when they had withdrawn, 31
they spake one to another, saying, This man doeth nothing
worthy of death or of bonds. And Agrippa said unto 32
Festus, This man might have been set at liberty, if he had
not appealed unto Cæsar.

IX. The Voyage to Rome. xxvii. 1–xxviii. 15.

1. Cæsarea to Crete.

And when it was determined that we should sail for 27
Italy, they delivered Paul and certain other prisoners to a
centurion named Julius, of the Augustan band. And 2
embarking in a ship of Adramyttium, which was about to
sail unto the places on the coast of Asia, we put to sea,
Aristarchus, a Macedonian of Thessalonica, being with us.
And the next day we touched at Sidon: and Julius treated 3
Paul kindly, and gave him leave to go unto his friends and

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impertinence of St Paul to imagine that a speech like his could convince him.

31. He appeared to Festus to be a loyal Roman citizen (Christ could hardly be a rival to Cæsar now), and an enthusiast for the Jewish Scriptures, in spite of his curious delusion.

XXVII. 1. **the Augustan band.** The centurion would be a *Roman* soldier, not one of the auxiliary troops (as was Cornelius). It is suggested that this 'Augustan band' may have been a special corps for performing such work as this—a kind of Imperial Staff Corps. 'Augustan' was a title of honour given to certain picked corps.

2. **Adramyttium.** In Mysia, N.E. of Asia Minor.

Aristarchus. Cf. xix. 29. He and St Luke may have been allowed to travel with the party by special favour, owing to the respect accorded to St Paul. It is suggested that they could only have gone in the capacity of St Paul's slaves, but this seems incongruous with the impression the story produces.

4 refresh himself. And putting to sea from thence, we sailed
under the lee of Cyprus, because the winds were contrary.
5 And when we had sailed across the sea which is off Cilicia
6 and Pamphylia, we came to Myra, *a city* of Lycia. And
there the centurion found a ship of Alexandria sailing for
7 Italy; and he put us therein. And when we had sailed
slowly many days, and were come with difficulty over
against Cnidus, the wind not further suffering us, we
8 sailed under the lee of Crete, over against Salmone; and
with difficulty coasting along it we came unto a certain
place called Fair Havens; nigh whereunto was the city
of Lasea.

2. The storm.

9 And when much time was spent, and the voyage was
now dangerous, because the Fast was now already gone
10 by, Paul admonished them, and said unto them, Sirs, I
perceive that the voyage will be with injury and much

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4. contrary. It is computed that the voyage began about the middle of August, and in summer the west wind is prevalent in those parts. Hence eastward bound ships generally sailed north of Cyprus to avail themselves of its shelter.

6. a ship of Alexandria. The ship carried corn (cf. *v.* 38), in which there was a great trade between Italy and Alexandria, the 'granary' of Italy. There was an imperial fleet engaged in the transport, to which St Paul's ship may have belonged.

7. Cnidus. At the S.W. corner of Asia Minor. They had hoped to get across to the other side of the Ægean direct, but the west wind was too strong, so they turned S.W.

8. Fair Havens. The place bears the same name still.

9. the Fast. This is the fast of the Day of Atonement, the tenth day of the seventh Jewish month (about early October, according to our calendar), cf. Lev. xvi. 29–31. 'The dangerous season for navigation lasted from Sept. 14 to Nov. 11, when all navigation on the open sea was discontinued' (*Ramsay*).

10–12. It has been pointed out that these are evidently the deliberations of a council, at which the centurion would preside, and to which St Paul would be admitted as a prisoner of distinction. The centurion's position suggests that it *was* an imperial ship, and not one privately owned. (If this be so, the word translated 'owner' should be rendered 'navigator.')

loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master 11
and to the owner of the ship, than to those things which
were spoken by Paul. And because the haven was not 12
commodious to winter in, the more part advised to put to
sea from thence, if by any means they could reach Phœnix,
and winter *there*; *which is* a haven of Crete, looking north-
east and south-east. And when the south wind blew softly, 13
supposing that they had obtained their purpose, they
weighed anchor and sailed along Crete, close in shore.
But after no long time there beat down from it a 14
tempestuous wind, which is called Euraquilo: and when 15
the ship was caught, and could not face the wind, we
gave way *to it*, and were driven. And running under the 16
lee of a small island called Clauda, we were able, with
difficulty, to secure the boat: and when they had hoisted 17
it up, they used helps, under-girding the ship; and, fearing
lest they should be cast upon the Syrtis, they lowered the
gear, and so were driven. And as we laboured exceedingly 18
with the storm, the next day they began to throw *the freight*
overboard; and the third day they cast out with their own 19
hands the tackling of the ship. And when neither sun nor 20

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12. looking north-east and south-east. The change from A.V. ('and lieth toward the south-west and north-west') is made because the harbour actually faces eastward and not westward—but the A.V. is the natural translation of the Greek. It is suggested that St Luke, who never actually arrived there, mistook the description given to him.

14. Euraquilo. (A.V. 'Euroclydon,' which was perhaps the name the sailors gave it.) Evidently a wind from E.N.E., which drove them S.E., exactly in the direction of the distant quicksands, the Syrtis (*v.* 17), which lay off the African coast.

16. The temporary shelter in the lee of the island allowed them to get the boat, which was being towed behind, on board; to pass ropes round the hull lest the straining of the single mast should cause a leak; and to 'lower the gear'—apparently to leave just so much of the great mainsail unfurled as would allow them to point W.N.W.

stars shone upon *us* for many days, and no small tempest
lay on *us*, all hope that we should be saved was now taken
21 away. And when they had been long without food, then
Paul stood forth in the midst of them, and said, Sirs, ye
should have hearkened unto me, and not have set sail
22 from Crete, and have gotten this injury and loss. And
now I exhort you to be of good cheer: for there shall be
23 no loss of life among you, but *only* of the ship. For there
stood by me this night an angel of the God whose I am,
24 whom also I serve, saying, Fear not, Paul; thou must
stand before Cæsar: and lo, God hath granted thee all
25 them that sail with thee. Wherefore, sirs, be of good
cheer: for I believe God, that it shall be even so as it
26 hath been spoken unto me. Howbeit we must be cast
upon a certain island.

3. The shipwreck.

27 But when the fourteenth night was come, as we were
driven to and fro in the *sea of* Adria, about midnight the
sailors surmised that they were drawing near to some
28 country; and they sounded, and found twenty fathoms:
and after a little space, they sounded again, and found
29 fifteen fathoms. And fearing lest haply we should be cast
ashore on rocky ground, they let go four anchors from the
30 stern, and wished for the day. And as the sailors were
seeking to flee out of the ship, and had lowered the boat
into the sea, under colour as though they would lay out
31 anchors from the foreship, Paul said to the centurion and

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24. Again, as in Jerusalem, the hope of seeing Rome had grown faint.

27. **Adria.** Used for all the sea between Greece, Italy and Malta. No doubt the sailors heard the breakers on the coast of Malta.

30. St Paul saw through the ruse, and knew that it would need all the skill of the sailors to beach the ship next day. It almost seems as if the incidents of the shipwreck had passed before his eyes in the vision.

to the soldiers, Except these abide in the ship, ye cannot
be saved. Then the soldiers cut away the ropes of the 32
boat, and let her fall off. And while the day was coming 33
on, Paul besought them all to take some food, saying,
This day is the fourteenth day that ye wait and continue
fasting, having taken nothing. Wherefore I beseech you 34
to take some food: for this is for your safety: for there
shall not a hair perish from the head of any of you. And 35
when he had said this, and had taken bread, he gave
thanks to God in the presence of all: and he brake it, and
began to eat. Then were they all of good cheer, and 36
themselves also took food. And we were in all in the ship 37
two hundred threescore and sixteen souls. And when they 38
had eaten enough, they lightened the ship, throwing out
the wheat into the sea. And when it was day, they knew 39
not the land: but they perceived a certain bay with a
beach, and they took counsel whether they could drive
the ship upon it. And casting off the anchors, they left 40
them in the sea, at the same time loosing the bands of the
rudders; and hoisting up the foresail to the wind, they
made for the beach. But lighting upon a place where 41
two seas met, they ran the vessel aground; and the
foreship struck and remained unmoveable, but the stern
began to break up by the violence *of the waves*. And the 42

33–36. At every turn St Paul stands out as the leader of men. His calm confidence, which even extended to giving thanks as before a regular meal, must have been invaluable.

38. The less water she drew, the better the chance of running her high and dry.

40. The rudders were large paddles, one on each side of the stern, which, when not in use, were fastened up clear of the water. They are now let down, as direction is all important, and the small foresail near the prow is hoisted to give the ship steerage way.

41. The spot has been identified almost to a certainty—the 'place where two seas met' being the passage between a headland and a small island. Here the forepart stuck fast in the mud, near enough for all to land.

soldiers' counsel was to kill the prisoners, lest any *of them*
43 should swim out, and escape. But the centurion, desiring
to save Paul, stayed them from their purpose; and
commanded that they which could swim should cast
44 themselves overboard, and get first to the land: and the
rest, some on planks, and some on *other* things from the
ship. And so it came to pass, that they all escaped safe
to the land.

4. Malta.

28 And when we were escaped, then we knew that the
2 island was called Melita. And the barbarians shewed us
no common kindness: for they kindled a fire, and received
us all, because of the present rain, and because of the cold.
3 But when Paul had gathered a bundle of sticks, and laid
them on the fire, a viper came out by reason of the heat,
4 and fastened on his hand. And when the barbarians saw
the beast hanging from his hand, they said one to another,
No doubt this man is a murderer, whom, though he hath
escaped from the sea, yet Justice hath not suffered to live.
5 Howbeit he shook off the beast into the fire, and took no
6 harm. But they expected that he would have swollen, or
fallen down dead suddenly: but when they were long in
expectation, and beheld nothing amiss come to him, they
changed their minds, and said that he was a god.

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42. to kill the prisoners. The lives of centurion and soldiers alike would be forfeit if any of the prisoners escaped—which shews the magnanimity of the centurion, and the impression St Paul had produced.

XXVIII. 1. Melita. Now called Malta. It was a part of the province of Sicily.

2. barbarians. Not 'savages,' but people who did not partake in Greek civilisation. Their conduct is a reproach to many more civilised 'wreckers.'

5. Clearly the story implies that St Paul was bitten and miraculously escaped.

6. Cf. Lystra, **xiv. 11.** No doubt St Paul persuaded these people by similar arguments to take a middle position between considering him a murderer and making him into a god.

Now in the neighbourhood of that place were lands 7
belonging to the chief man of the island, named Publius;
who received us, and entertained us three days courteously.
And it was so, that the father of Publius lay sick of fever 8
and dysentery: unto whom Paul entered in, and prayed,
and laying his hands on him healed him. And when this 9
was done, the rest also which had diseases in the island
came, and were cured: who also honoured us with many 10
honours; and when we sailed, they put on board such
things as we needed.

5. Malta to Rome.

And after three months we set sail in a ship of 11
Alexandria, which had wintered in the island, whose sign
was The Twin Brothers. And touching at Syracuse, we 12
tarried there three days. And from thence we made a 13
circuit, and arrived at Rhegium: and after one day a

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7. **Publius.** 'Chief man' is shewn by an inscription lately discovered to have been a Maltese title; again a proof of St Luke's historical accuracy. But it is uncertain whether it means that he was a deputy of the governor of Sicily, or that he was the 'laird' of the island.

8. **fever and dysentery.** The language here, as well as in the incident of the viper, suggests that the writer was skilled in medical terms.

10. **honoured us with many honours.** It is little wonder that St Paul, to whom this was mainly due, was treated with remarkable consideration by the soldiers, who would, no doubt, tell the story to their friends at Rome, and secure favour for him there.

11. It was now January, and they embarked in another corn-ship, which had also failed to reach Rome in the autumn. Instead of names, vessels in those days were distinguished by the 'sign' they carried—here a small image of Castor and Pollux on the mast. Cf. the 'figureheads' which were so common in the last century.

12. **Syracuse**, the capital of Sicily.

13. **made a circuit** ('fetched a compass,' A.V.). They had to 'tack' to arrive at Rhegium at the southern end of the dreaded straits of Messina, between the rocks of Scylla and the

south wind sprang up, and on the second day we came to
14 Puteoli: where we found brethren, and were intreated to
tarry with them seven days: and so we came to Rome.
15 And from thence the brethren, when they heard of us,
came to meet us as far as The Market of Appius, and
The Three Taverns: whom when Paul saw, he thanked
God, and took courage.

X. The Church in Rome. xxviii. 16–31.

1. Appeal to the Jews.

16 And when we entered into Rome, Paul was suffered
to abide by himself with the soldier that guarded him.
17 And it came to pass, that after three days he called
together those that were the chief of the Jews: and when
they were come together, he said unto them, I, brethren,
though I had done nothing against the people, or the

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whirlpool of Charybdis, the passage of which they did not attempt till a south wind made it easy.

Puteoli. 'The great commercial port of Italy, in what is called now the Bay of Naples.' The modern Pozzuoli.

15. Some 40 miles N.W. of Puteoli St Paul joined the great Appian Way, which connected Rome with Greece by way of Brundusium. The Market of Appius was a posting station on the road, 43 miles south of Rome, and the Three Taverns was ten miles nearer to Rome—the 'taverns' being perhaps inns for travellers. Thus he made a journey of over 80 miles on foot.

16. Here R.V. mg. reads (as A.V. text, but against the best MSS.) 'the centurion delivered the prisoners to the captain of the prætorian guard.' The officer so referred to was probably the 'Princeps Peregrinorum,' who was in command of the special service staff for 'communication between the Emperor and his armies and provinces'; to which staff Julius seems to have belonged. 'Captain of the prætorian guard' appears to be an inaccurate translation of the Gk. 'stratopedarch.' This was an honourable confinement, though no doubt he was chained always to the soldier. Such an arrangement shews that St Paul had command of money.

17. the chief of the Jews, i.e. the most prominent men in the large and influential Jewish colony at Rome; mainly descendants of Pompey's captives, cf. vi. 9, note.

customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they 18
had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews 19
spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this 20
cause therefore did I intreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received 21
letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: 22
for as concerning this sect, it is known to us that everywhere it is spoken against.

2. The appeal fails.

And when they had appointed him a day, they came 23
to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and 24

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19. **not that I had aught.** St Paul had an intense sympathy with Jewish prejudices, which had once been his own. He is not at Rome to accuse the Jews, but to shew them the true meaning of the privileges of their race.

21. The Roman Jews would be less in touch, perhaps, with Jerusalem than the Asiatic Jews, who had stirred up the tumult which led to St Paul's arrest. Other disturbances of the Holy Land may have loomed much larger in their eyes—the misdoings of Felix, for instance.

22. **this sect.** Apparently there were but few Christians at Rome. Aquila and Priscilla had come thence when St Paul first visited Corinth (50 A.D.), but when he wrote to the Romans from Corinth, on his second visit, they had returned to Rome (55–56 A.D.), cf. Rom. xvi. 3. They may have been there still.

23. His arguments would be similar to those used at Antioch in Pisidia (chap. xiii.).

25 some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the
26 prophet unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

3. The Universal Gospel.

30 And he abode two whole years in his own hired

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25. Cf. Is. vi. 9, 10.

26, 27. The result of not using any *natural* faculty is that the power of using it is lost, and the same is true of spiritual faculties. The refusal to use the spiritual eye and ear results in the loss of the power to perceive and understand the truth.

28. Cf. Rom. xi. 14. Argument failing, St Paul always cherished the hope that his success among the Gentiles might rouse the Jews to jealousy.

30. two whole years. These words seem to imply that at the end of the time he was able to leave Rome, doubtless after being acquitted. If his death had closed the two years, it would surely have been mentioned. During these years were probably written the epistles to the Philippians, to the Colossians, and to Philemon, while a circular letter was sent to the Ephesian and other Churches. From the last three we gather that Mark, Luke, Timothy, Demas, Tychicus, Epaphras, and Aristarchus

dwelling, and received all that went in unto him, preaching 31
the kingdom of God, and teaching the things concerning
the Lord Jesus Christ with all boldness, none forbidding
him.

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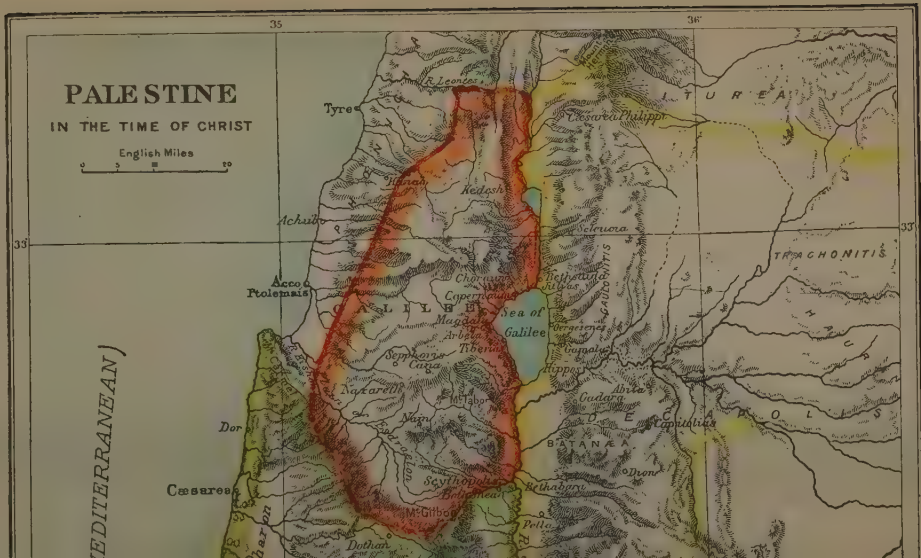
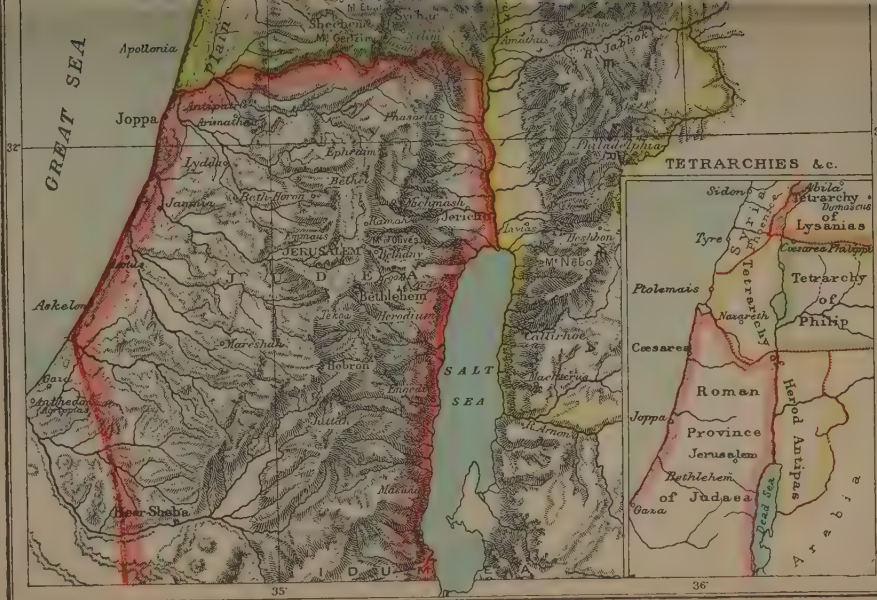
were with him for the whole or parts of his imprisonment (Col. i. 1, iv. 10–14: Eph. vi. 21: Philem. 1, 23–24); while in Philippians we hear that Epaphroditus brought monetary help from Philippi (Phil. iv. 18); that a great work was done among the Prætorian Guard (Phil. i. 13); and that the Gospel was vigorously preached both by St Paul's party, and by others whose opposition to the Apostle increased their activity. 'What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice' (Phil. i. 18).


PALESTINE
IN THE TIME OF CHRIST
English Miles
35
36
33
Tyre
R. Leontes
Cæsarea Philippi
ITUREA
Kedesh
Achsib
Sclucia
TRACHONITIS
Acco
Ptolemais
Chorazin
Capernaum
GALILEE
Sea of
Galilee
Magdala
Arbela
Tiberias
Gergesa
Gamala
Sepphoris
Cana
Nazareth
Mt. Tabor
Hippos
Gadara
Abila
Dor
Naim
Endor
DECAPOLIS
Capitolias
BATANÆA
Dion
Scythopolis
Bethabara
Cæsarea
Mt. Gilboa
Pella
Dothan
Jezreel
Samaria
Shechem
Jericho
Jordan
Jerusalem
Bethlehem
Hebron
Gaza
Ashkelon
Ashdod
Jamnia
Joppa
Lydda
Emmaus
Bethel
Ai
Jericho
Engedi
Masada
Dead Sea
Arnon
Machærus
Heshbon
Medeba
Aroer
Rabbath Ammon
Jabbok
Gilead
Ramoth
Mahanaim
Succoth
Penuel
Zarethan
Adam
Beth-shean
Gilboa
Ephraim
Bethel
Ai
Jericho
Jordan
Dead Sea
Engedi
Masada



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Epicureans.

Philosophers who believed :-

1) that happiness was to be attained by pleasure.
i.e. a state in which the body was free from pain & the mind from care & it was attained by gratification of self.

2) that the world was formed by chance & the gods had no concern with it.

Stoics

Believed :-

1) that God was in everything the soul of the universe

2) they aimed at practicing virtue so as to rise superior to pleasure & pain.

Neither believed in real immortality (17 verse 32)

The gift of tongues

The gift was not permanent
Paul never recinded it.
Greek was universally
spoken & understood.
The gift had no definite
missionary connection

Stephen's Aims

To show that in accepting Jesus
as the Messiah he had not renounced
any of the promises given to our
fathers.
That the God of Abraham had
never failed in his promises to
Israel.
God had revealed Himself in
different places at different
times & was not now confined
to the Temple.
That the prophets sent by God
including Jesus had been
rejected.

Paul's Speech (Chap 13)

Drift of Speech is Jesus the Son of David declared by his resurrection to be the Messiah

1) The choice of Israel & the gift of the land to Abraham
2) The work of Moses.
3) The gift of the Kingdom to David after the death of Saul.
4) Jesus of the Seed of David heralded by John, crucified & by his resurrection proved the Son of God.
5) Forgiveness thro' Jesus
6) A solemn warning against unbelief

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